Volume LXXXV Number 9

THE CONGREGATIONALIST

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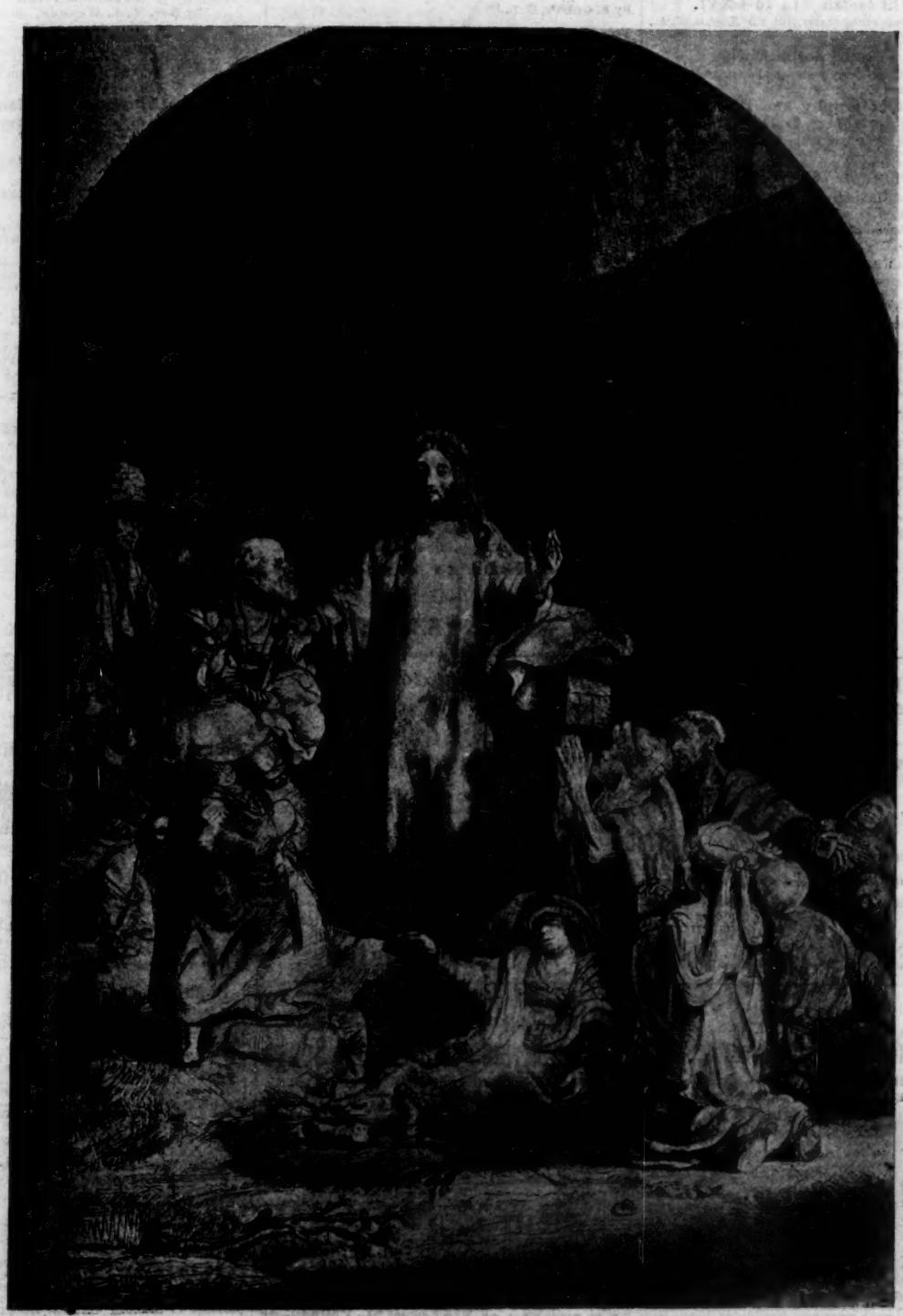
Boston Thursday 1 March 1900



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AT even, ere the sun was set,
The sick, O Lord, around thee lay;
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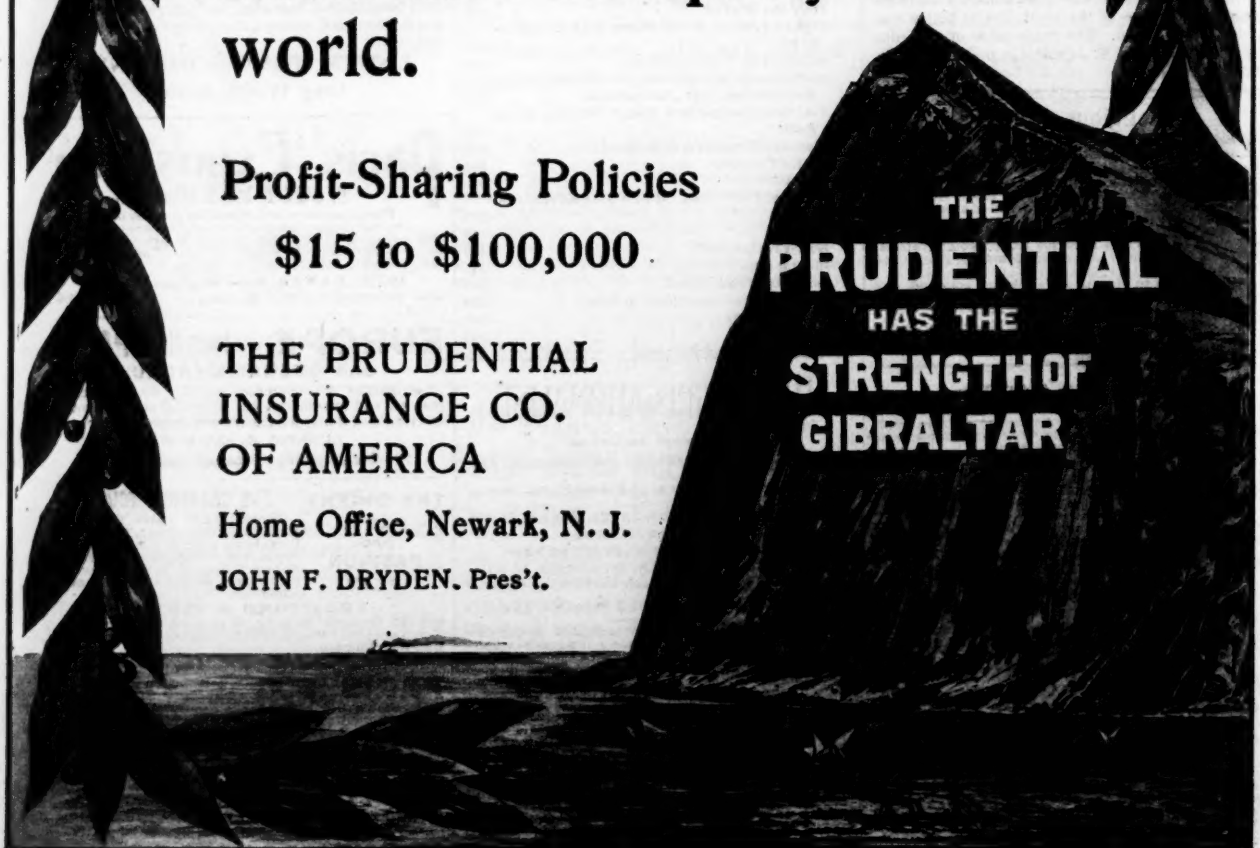


THE CONGREGATIONALIST

Volume LXXXV Boston Thursday 1 March 1900 *Number 9*

Two of Next Week's Articles

COUNTER-CURRENTS IN THE EAST. By Rev. Edward Abbott, D. D.

HOME LIFE AMONG THE BOERS. By an American Girl.

The Value of Eccentricities

When we are disposed to regret a man's peculiarities, which in themselves may be blemishes, let us reflect whether they may not help us, after all, to remember virtues in him which, but for them, might not be recalled. One who has stood for us since childhood as a type of blended shrewdness and saintliness, and the memory of whom has been a blessing, would have been forgotten long ago but for the quaint, almost uncouth, mannerisms of his speech and action. They have made us recall him, and to recall him is to remember what he was, and to resolve anew to resemble him.

Proprietors of the House of God

The word "proprietors" in connection with a Christian church grates on the ethical nerves of Christians of today. You will find it in the formal letter of Rev. Samuel A. Eliot, declining the call of the South Congregational Church, Unitarian, Boston. He was forced to use it, for the call came to him from men who in law are known as "the proprietors" of the church. But it is a term which has come to be so closely identified with rights of property, which so often stand over against the rights of manhood, that we are confident that in due time the word and the idea for which it stands in connection with church administration will be abolished. The material as well as the interests of the Church of God should be in the hands of confessed Christian disciples, and the terminology of the church should be in terms of manhood and character and not in terms of property—"wood, hay and stubble."

All Treat the Same Subject

In Beverly, Mass., during the month of March the same subjects will be treated on successive Sundays in all the Protestant pulpits. Adventist, Baptist, Congregationalist, Episcopalian, Methodist, Unitarian and Universalist pastors unite in this effort to concentrate the attention of the community upon certain definite themes. These are: The Living God, The Almighty a Consuming Fire, The Fear of the Lord, and The God of Love. Such an agreement as this represents a gratifying degree of working comity among the ministers of the city, and cannot but be of great service to its religious life. For several years the different Protestant churches there have cooperated in sustaining services in a union chapel in a growing section of the city which before had not had any church privileges. Let us be thankful for the measure of Christian fellowship already prevalent in certain places among Christian congregations. It is the prophecy of better things for the whole church of Christ. Might not the Beverly idea of uniform sermon topics be tried to advantage elsewhere?

The Ecumenical Conference on Missions

The success of this great meeting, to be held in New York, April 21–May 1, seems to be assured, so far as attendance of delegates is concerned. What is now needed is active support of the conference by the Christians of America. They are expressing their interest heartily in many ways. Last Sunday in more than 300 churches in New York cordial reference was made to the meeting. Money must be provided for heavy expenses, and a considerable amount is already in hand. It will be necessary to expend $40,000, and of this amount $8,575 have been subscribed by persons who guarantee 20,000. The remaining $20,000 should be promptly subscribed. As respects the ultimate value of such a gathering the effect of the London Conference of 1888 was a very large advance during the next two years in British contributions to foreign missions. The report of the proceedings will be published, and the two volumes will be a very valuable contribution to the literature of missions. Donors of $5 or more will each receive a handsomely bound copy of the report. Contributions should be sent to George F. Peabody, 27 Pine Street, New York.

Yale's Proposed Colonial School

There are two chief theories of colonial government. One, the Dutch, makes the population comfortable but pays little heed to their improvement, aiming primarily to raise the largest possible revenue for the home country. The other, the British, puts first the welfare and progress of the people, and an increase of the revenue, desirable although it is, is subordinated to these. No man is competent to rule wisely over our new territorial acquisitions, or to help develop them effectively, who has not studied the lessons of British and Dutch colonization and many collateral matters. We are glad to learn that in spite of all which she has on hand just now, Yale, according to President Hadley, desires to establish a school for the study of the theory and practice of colonial government. There is no such school in this country and the funds for its endowment ought to be contributed immediately. It would be hard to suggest a more practical service to the nation than the work of such a school. Its graduates soon would begin to fill responsible positions, and would bring to bear upon the grave problems awaiting solution in our new possessions an intelligence, public spirit and high principle which would command universal respect and insure speedy and substantial results.

Mrs. Ward's Proposal

Like the late Dr. James Martineau, Mrs. Humphry Ward seems hardly satisfied to be classified as a Unitarian. Every now and then she puts forth something in the nature of an overture to the Church of England looking toward a widening of its fellowship in order to include those who cannot accept its present creeds and articles, but who are firm believers in God and who desire to follow Christ as King and Leader. Mrs. Ward's most recent communication is addressed to a Liverpool daily, and in the course of it she laments the theological ignorance in England touching the conclusions and history of modern criticism. She thinks that many curates have never grappled with the problems of historic testimony at first hand, and that there is need in every town for the establishment of an organization to study Christian dogma and Christian history with the aid of such books as Harnack's History of Dogma and Schurer's The Jewish People in the Time of Christ. There is a touch of pathos in Mrs. Ward's persistent yearning for a place in the Church of England. But she is expecting a great deal if she looks for the abandonment of accredited, fundamental doctrines in order that the sincere disbeliever in miracles may not do despite to his conscience when he joins the church. *The Christian World* does well to call her attention to the greater freedom of inquiry that prevails in the Free Churches. But we doubt if she would find herself in sympathy even with such representative scholars and theologians in that body as Dr. Stalker and Principal Fairbairn. Yet these men are facing fearlessly the critical questions and readjusting the old faith in the light of the newer learning without at the same time sacrificing its vital elements. The "new reformation" of which Mrs. Ward is such a doughty champion is too radical a transformation of historic Christianity.

Better Dwellings for the Poor

New York during the last fortnight has had a unique opportunity of seeing how the other half lives, not through any migration of Fifth Avenue to the Bowery, but through a unique exhibition under the auspices of the Charities Organizations Society of photographs, maps, models and tables of statistics relating to the life of the poor in congested tenements. Over 1,000 photographs have been gathered from leading cities of America and Great Britain, and as the visitor passed from one group to another he realized, as is only possible through such an appeal to the eye, the successive steps in tenement house reform. Disheartening as were the pictures of crowded rookeries with dingy courts which still are a blot upon

urban life, the marked progress toward decent dwellings was equally evident, as well as the increasing disposition of municipalities to provide parks, playgrounds, gymnasiums and baths for the people. The wisest charity workers in New York city arranged and managed the exhibition, and the fact that on some days the attendance was over 2,000, and that on several evenings good-sized audiences gathered to hear discussions by experts, show that there is an awakening of public sentiment with reference to the proper housing of the poor. The philanthropic element is naturally at the front in such movements as this, but the workers in this reform are trying to press home upon business men the fact that such undertakings, though they may be inspired originally by philanthropic motives, are also good financial investments. The Improved Dwellings Association, with which the late Cornelius Vanderbilt was connected, has in its seventeen years' activity paid its share holders five per cent. besides accumulating a good-sized surplus. The best philanthropic sentiment of the age is urging not so much generosity to the poor as justice and the putting at their disposal of opportunities which in the long run yield satisfactory returns to the community.

Church News, but not Church Gossip

Beginning with last week's issue, an important change has been made in the department of *The Congregationalist* which relates to the life and work of the churches. The change is in the interests of larger and better service. It does not mean less news but more. The purpose is to mirror the activities of the denomination throughout the country in such a way that the important and suggestive happenings shall be brought to view, while that which is merely trivial and of interest to but a very few persons is eliminated.

The Congregationalist has always laid much emphasis upon its church news. In the earlier years of the department's history it set an example for other religious papers—an example which many of them were not only willing to follow, but to pay the compliment of almost exact imitation. The paper has been prized in many households because it did thus bring the news of the denomination at large. We have no intention of surrendering prestige won by diligent and persistent labor, but we recognize the fact that changed conditions require corresponding changes in journalistic methods. The daily papers now go into most of the homes where *The Congregationalist* is received. It is impossible for us to bring to the individual church sufficient fresh news about itself to make the paper desired simply because it discharges that function. With over 5,500 Congregational churches in the country to serve, a national organ cannot do for each of them what a local paper may undertake. Moreover, the method of handling news improves. First-class journalism, as time goes on, as the field of vision widens, as more things happen, finds it necessary to select the really important events—those which carry suggestions to others, which indicate life and movement. The enterprising editor today roams through the field of the unusual. Routine matters, such as the announcement of the fact that a certain church had a sociable week before last, does not come home with thrilling force to the average reader throughout the country. To chronicle such an event is, properly enough, the function of the local daily or weekly. But the occasion has no value to the public at large and is one of only passing interest even for the persons concerned.

Moreover, many occurrences in the local church, such as the annual meeting, and the ordinary lines of activity in the various departments are not so different from similar occasions and undertakings in neighboring churches as to justify the noting of one and the ignoring of the other. The only rational course is to seek real news—that which is fresh, exceptional and useful to some one else—and as far as possible to reflect in letters and reports from different centers characteristic events and movements, to strive to bring together related items in a way that will show the drifts and tendencies common to the entire sisterhood of churches, and most of all to search for that which represents inventiveness on the part of pastors and church workers and forward steps in Christian service.

The Congregationalist has never been in a better position to furnish this kind of church news. We have scores of alert and intelligent correspondents scattered all over the country. We are represented in nearly every state. These correspondents are already prepared to co-operate with us in this better form of presenting the news. We shall rely, also, as heretofore upon voluntary communications, and we wish it understood that items from pastors and church workers are just as welcome as hitherto. We desire to chronicle every call, resignation, installation, important anniversary, advance in material equipment, unusual religious quickening that takes place throughout our Congregational fellowship. We seek especially information regarding new undertakings that will serve as hints and helps for other churches. From this time on we intend to strengthen and widen the department in every way possible. If it has been useful before, as we have abundant reason to believe it has, we believe it will be doubly so hereafter. To this end we seek the co-operation of all who are in a position to offer criticisms, suggestions and contributions.

Patriots—not Marplots

The article by Chalmers Roberts in the current *Harper's Weekly*, on the United States Legation near the Sublime Porte, makes certain statements respecting the task of the United States minister there which reflect unpleasantly and unfairly on the good sense and patriotism of American Christians interested in Christian missions in Turkey. Mr. Roberts wonders whether "when the command to go forth and preach the gospel of Christ was given, it was intended that it should provoke all manner of profound international difficulties." He says that "the millions of dollars which America sends for missionary work to Turkey do not convert one heathen in a decade." Our minister to Turkey is described as wholly at the mercy of the "politico-religionists" in the United States, and to satisfy these is said to be a task well nigh impossible if he is to guard national interests. Most of our ministers are described as abandoning themselves finally wholly to the wishes of the missionaries, and as trusting Providence for peace and satisfaction of the government at home. Mr. Roberts also commends the choice of a Jew as minister to Turkey, since he can be neutral in the conflict between Christian and Jew.

In reply to this it is only necessary to state that all which the missionaries and their friends in this country ask is that Turkey shall live up to treaty obligations, which were not forced upon her at the mouth of cannon, as Mr. Roberts would seem to imply. The American missionary in Turkey asks for the protection that the American trader in petroleum there demands, and for nothing more. So far from hampering or pestering the nation's diplomatic representatives, the constituents in this country of the American missionary societies in Turkey, in our opinion, have, as patriots, been remarkably dignified and considerate, far more so than would English constituents of similar societies suffering like outrages on mission property. The United States minister to Turkey receives far more aid in his task from missionaries than he does annoyance, and we never had a minister there who, when he left and after he returned to this country, did not acknowledge his indebtedness to men like President Washburn of Robert College, Rev. Dr. Dwight and William W. Peet, Esq., for inestimable aid rendered.

If our ministers to Turkey had the moral support from our officials in Washington and the American public which the British ambassador to Turkey has from the British public and British foreign minister, he would not be forced, as he so often is, to suffer rebuff and humiliation at the hand of the Turk.

Promoting Happiness in Marriage

Several events during the past year have contributed to arouse more than usual interest in the conservation of the family. The first of these was the remarriage of a New York divorcee in Connecticut, which led to formal action by Congregational clergymen of that state. The second has been the effort, still maintained on the part of a considerable party in the Protestant Episcopal Church, to create sentiment which will induce that church to enact and enforce a stricter canon governing marriage and divorce; and third included the election and rejection of Mr. Roberts of Utah, the polygamist, with all the revived interest in the actual attitude of Mormons toward polygamy and toward the nation.

But while there has been this general interest in the subject, based on striking special aspects of the problem, the National League for the Protection of the Family, through the personal service of its secretary, Rev. Dr. S. W. Dike, and its literature has been quietly but effectively aiding the general, broad movement for which it has stood now these nineteen years. From the last report of this society, just issued, we learn that

the legislation of the states on marriage and divorce during the past year has been in the right direction, with but few exceptions. Thirty-two states now have state commissions at work weighing the pros and cons of uniformity of divorce laws throughout the union. These commissioners meet from time to time to compare views and prepare for wise action in the future; and before long we may expect from them a draft of a suggested act on divorce procedure. But, as Secretary Dike points out in his report, "grave as the evils of our conflicting marriage and divorce laws are, cases affected by them are after all a small per cent. of the whole number granted. . . . Nor should we forget . . . that uniformity under constitutional amendment is extremely slow, difficult, and of doubtful efficacy in decreasing divorce." In this connection it is well to note that on Jan. 1 a uniform divorce law for the German empire, with its various and diverse states, was operative. The law has the merit, also, of reducing the number of legal grounds for divorce.

Dangerous as is the menace of polygamy in Utah and other states more or less subject to the Mormon hierarchy, it is quite true, as Dr. Dike says, "that the localized assault upon the family in Utah and vicinity is much less dangerous than the insidious evils that keep our divorce courts and police busy. Much as we need legislation, we need education and reformation more." Fortunately, it can be said by him, surveying the broad field, that the clergy and laity of the churches are awaking to their duty in the matter. But much still needs to be done. Clergymen by refusing to marry the faithless or frivolous, parents by inculcating ideal truth on chastity and marriage, educators by adapting school curricula and tone to higher ideals of preparation and equipment for marriage can do more than legislators or judges to shape the present and the future.

Shaping Conduct by Truth

It is impossible not to have some standard for conduct, and it is important to adopt the highest. In studying our fellowmen we inevitably decide that they are most trusty and worthy of imitation who most clearly mean to be and do that which is absolutely true. This is not merely because the truth is solid and invincible, the only safe foundation for either belief or conduct. It also is because that which is true appeals convincingly to the human heart. No character grows symmetrically or in the right direction unless in harmony with what is true.

In the highest realm of effort open to mankind, the spiritual, truth possesses a vital importance greater, if possible, than anywhere else. God has given us divine truth to be our guide. It was embodied and illustrated in him who said of himself, "I am the truth." Make it therefore the test question of your life whether you are choosing a course unmistakably identified with truth. Wherever it lead to, it is the way of righteousness, upon which the divine blessing will rest and the choice of which will result in spiritual development and fruitfulness. God's truth, given for our guidance, enlightens us as to duty, warns us of temptation and peril, stimulates us to energetic endeavor, guides us in perplexity, cheers us in discouragement, suits our every need, and by this wonderful fitness reveals the fact of its divine source.

In the application of this principle of shaping conduct by truth, perplexities often arise. How far may we conform ourselves to social usages which involve apparent, if not actual, disregard of exact truth? When silence involves no perceptible evil consequence, and speech or action necessarily would involve the revealing of an opinion possibly injurious to others, or which they have no right to know, and injurious to us to have them know, need we be outspoken or active? A hundred such problems occur daily, and sometimes it is difficult to determine where the Holy Spirit points the footsteps of the most devout disciple.

One thing can be assumed. Although it may not always be duty to say all that one knows or thinks, it is duty never to be false. When a social usage, which in form may involve a violation of exact truth, is so well understood that there is no violation of the spirit of truth, there may be no need of opposing it. Where the world is agreed to say, for convenience, what is not strictly true, no evil may result. There is no harm in saying that the sun rises. But wherever a violation of the spirit of truth is involved, no matter how slight, a Christian soul is on its guard. Here, as elsewhere, the letter killeth; it is the spirit which giveth life. But usage in common speech, in business, in many departments of life, is so tinged with deception, often well intended and even almost unconscious, that the peril of wandering into the land of deceit is grave.

Current History

The President Attacked and Defended

Secretary of the Navy Long, addressing Harvard alumni in New York city last week, reported President McKinley as saying recently at a Cabinet meeting, "I would rather look back upon my four years here and feel that I had done right than to do a single act about whose right I had even the slightest question, and therein make my re-election absolutely assured."

Last week certain men, quite irresponsible to any one or any party for their views or intensity of their speech, referred to the President, one describing him as "murderer," another as "a pirate," another as a "specious pious fraud," and another as a man to whom changes of opinion give pleasure when to the ordinary man they would be wrenches that hurt, the implications being that he is a man without any convictions.

Here we have the testimony of a man respecting himself, as reported by an adviser who is loyal to him, and the estimates of men who, being free lances, are without any responsibility either as administrators or as critics. Messrs. Carl Schurz, Bourke Cochran and Edward Atkinson are most generous in advice, being out of power and bearing no burdens save those of electors. Their sources of information respecting affairs of state and international aspects of our recent history in the very nature of the case are exceedingly limited. They are doing to the present Executive what Wendell Phillips and Horace Greeley and other agitators did to Lincoln, namely, impugning his character and misjudging his policies before these are revealed so as to be fairly judged. Everything now being said by men like Messrs. Schurz and Atkinson against Mr. McKinley, as to his opportunism, his ordinary talents, was said by Phillips against Lincoln. We do not mean to infer that we consider the present Executive as great a man as Lincoln. We, like others, are still too near him to judge him fairly. But it is an indisputable fact that his name will be forever identified with a new and striking epoch in our national history, and it also is a fact that he is undergoing precisely the same sort of savage and as we believe cruel criticism that Lincoln had to undergo from idealists incapable of weighing sympathetically his tasks and motives. If some of the men who are criticising him were better known for personal piety, their sneers at his alleged spurious piety would have more weight. If some who are so free with advice as to what should have been done in critical moments had ever held executive positions demanding the reconciliation of conflicting interests, they would be less glib with their advice. It will require more evidence than the public now has to convince it that the President and his Cabinet officials are "buccaneers out for plunder."

The Anti-Imperialist Convention

The anniversary of the birth of George Washington was chosen by opponents of national expansion as a fitting time to gather and denounce the trend of events. In Philadelphia they met in larger numbers than elsewhere and listened to elaborate orations by Hon. Carl Schurz, Moorfield Storey and Gamaliel Bradford of Boston, and E. Burritt Smith of Chicago. In Boston, on the 23d, they assembled in Faneuil Hall and heard ex-Secretary of the Treasury Boutwell and Hon. Bourke Cochran. The convention in Philadelphia passed the following resolutions:

Whereas, The present Administration, under the lead of President McKinley, has undertaken to extend the sovereignty of the United States over various tropical islands, in no case with the consent of their people, and in the Philippines by force of arms, and denies that the inhabitants of these islands have any constitutional rights;

Resolved, That this policy violates the principles upon which our Government rests, and not only subverts the liberty of these islanders, but also endangers the permanence of free institutions in our own country;

Resolved, That we will support no man for the presidency or for Congress who is not known to be absolutely opposed to this policy, and that we will do our best to defeat all candidates for either office who favor it.

These resolutions may be said to represent the more radical of the opponents of expansion. Ex-Senator Edmunds of Vermont joins with Senator Hoar of Massachusetts in saying that his opposition to expansion will not lead him to vote against the Republican candidate for president, even should expansion be the Republican and anti-expansion be the Democratic rallying cries; and Mr. Cochran, in his speech in Boston, said that he believed any government is better than no government, and he holds that the election of Mr. Bryan on a free coinage platform would be virtually putting in power a man pledged to undermine stability of contracts, which is the basis of all civilization and orderly government.

In this connection it is noteworthy that ex Secretary of State Olney, in his article in the March *Atlantic*, holds that we have inevitably and virtually acquired Cuba as well as Porto Rico, that the time has come for us to make temporary and advantageous alliances with other Powers, and that as a matter of fact we now have an alliance with Great Britain, our most natural ally. Mr. Olney has been talked of by some as a candidate with which to side-track Mr. Bryan. This article will put him out of the running with Democrats, who, whether for policy's sake or because of conviction, oppose expansion. But that his views are held by many of the most intelligent and reputable men of the party is well known. Secretary of State Hay, last week, in response to formal request from the House of Representatives, stated:

> There is no truth in the charge that a secret alliance exists between the republic of the United States and the empire of Great Britain; no form of secret alliance is possible under the Constitution of the United States, inasmuch as treaties require the advice and consent of the Senate; and, finally, no secret alliance, convention, arrangement or understanding exists between the United States and any other nation.

The Fate of Porto Rico

The religious journals of the country, so far as they have discussed the issue, have joined with the best of the daily and weekly secular journals in the demand for fair play for the Porto Ricans and in rebuke of the selfish producers in this country, who took the Committee on Ways and Means by the throat and forced it to retreat from its original position in favor of free trade between Porto Rico and the United States and induced it by threats of injury to the Republican party to recommend a duty on Porto Rican goods entering the United States and a duty on products entering Porto Rico. There has been a splendid uprising of the people of the country in support of the original Executive position on this matter during the past week, which, together with the destructive criticism in the House by Republicans like McCall of Massachusetts, Littlefield of Maine and Powers of Vermont, has brought Congress to see that it cannot put national honor and Porto Rican welfare below the longings of covetous home producers or supposed partisan needs. Just what form the bill respecting Porto Rico's tariff may take it is difficult now to say, but at this writing it seems quite certain that the last recommendation of the Committee of Ways and Means will be amended, and a position taken which will be provisional, and nearer free trade than the Ways and Means Committee suggested.

Viewed from the standpoint of party welfare, the change of base on the part of the Ways and Means Committee was fatuous. It planned to put a weapon in the hand of the Democratic party which would be wielded by it with tremendous effect. Witness the use made of it by Bourke Cochran in his address in Faneuil Hall, Boston, last week. The sooner the Republican party's managers realize that the new policy of expansion and the old policy of protection do not harmonize, the sooner they will formulate a consistent working party policy. Good men will differ about the constitutional aspects of the present crisis, but they will not differ materially in the determination that the United States is not to own dependencies for purposes of exploitation. Rather than do this they will decide not to own them at all.

The vigor and ability with which the Republican minority have stated their dissent from the committe's report and have fought for high standards of duty toward a weaker folk impoverished and suffering because of our control of their domain, have been admirable. Especially noteworthy is Mr. Littlefield's quick rush to the front as a fearless, independent, weighty debater of national issues in the House. Maine, it seems, still breeds strong men for public life of the William Pitt Fessenden order, who will wear no party collar.

The Press and Monopolies

The Supreme Court of Illinois has decided that the Associated Press is an unlawful combination in so far as it seeks to restrict the purchase or sale of news to its own members. This is a blow against monopoly in news gathering and distributing, a monopoly that is most dangerous in a democracy whose breath of life is freedom of speech. The monopoly which controls the making of newspaper and which has raised its price so much of late is to meet with the united opposition of the newspaper publishers of the country, who decided upon this course at their annual meeting in New York last week. Few opponents of grasping monopolies have such weapons to fight with as the newspaper publishers of the country. After they have won their fight the publishers should turn to and help others who are feeling the pinch of the same habit of greed.

The British Take Heart

The refusal of the House of Commons to order a reopening of the Jameson raid incident and Mr. Chamberlain's alleged connection therewith has shown the determination of all parties in the House save the Radicals to put aside all secondary matters and divisive issues until the war in South Africa is ended. Then the hour for investigation will have come. But it may not come then if the war terminates quickly and the ministry has much glory therefrom. That the nation is not quite ready yet to resort to conscription or anything approaching it is proved by the summary fashion in which the House of Lords last week, in obedience to the expressed wish of the prime minister, rejected a proposal to secure more troops by resort to the system of allotment of militia. The call of the venerable queen upon reservists to return to the army and engage in home defense has met with a gratifying response.

Public opinion in Great Britain is much heartened by the news of General Roberts's virility and strategy and the striking change in outlook which his coming into power has wrought. At the same time there is nothing approaching jubilation or exultation, and there is nothing but profound respect and admiration for the tenacity and valor of the Dutch under Cronje, who refuse to acknowledge that they are beaten, prefering to die rather than surrender. The new British naval estimates call for the expenditure during the coming year of £938,100 more than last year, and for the construction of two new battle-ships, six armored cruisers and many other lesser craft. It is an estimate of gain which may be described as conservative in view of the naval ambitions of Germany, Japan and the United States.

General Cronje's Heroic Stand

From the 18th up to the time of writing General Cronje and his Boer followers have been hemmed in by the British, under Roberts, Kitchener and French, on a bottom of the Modder River, near Paardeberg Drift in the Orange Free State, about half-way between Kimberley and Bloemfontein. There, in a laager, or intrenched camp, about one mile square he has held his opponents at bay with a grim disregard of death which has won the admiration of his foes and European and American on-lookers. Whether it has been in a spirit of disinclination to surrender no matter what the cost, or whether it has been due to his desire to give other Boers an opportunity to effect combinations which his surrender now might make impossible, or whether it is part of the plan which Kruger avowed when the war began, namely, to make the price of Boer defeat "stagger humanity," cannot be said. But the fact is that Cronje and his troops have withstood a concentrated fire of heavy artillery for more than a week, have refused to accept aid for their women and children and have endured horrors of carnage and conflagration unparalleled in recent warfare.

The British thus far have successfully repulsed all Boer re-enforcements coming to Cronje's aid and have slowly tightened the grip of their vise. General Buller is slowly working his way toward Ladysmith, but not by frontal attacks, as of yore, but by stealthy rushes and superior placement of artillery.

As we go to press the news of Cronje's surrender comes. Its moral effect on the defeated and the victors will be great.

NOTES

The vote last week in the lower house of the General Court of Massachusetts on a petition to admit women to vote on municipal questions and for municipal officials was adverse to the petitioners, the vote standing 134 to 32.

Prof. J. H. Hollander of Johns Hopkins University, an authority on the subject of taxation and finance, has been invited by the Administration to proceed to Porto Rico and study the local situation and report on needed reforms in taxation. He has accepted.

Trumbull White, who is traveling through Siberia for the *Chicago Record*, is meeting many Russian military officials. He says he has yet to meet one who does not welcome the fact that the United States has expanded, and has, as they say, "joined the ranks of nations seeking territory for other than altruistic ends." He has only found one Russian military man who was in sympathy with the imperial rescript on international peace, which summoned The Hague Conference.

A more damaging document to the cause of extension of municipal activities, under present political and racial conditions, than the report submitted to Mayor Hart of Boston last week by an expert electrician appointed to investigate the management of the electrical division of the city government under the Quincy *régime*, it would be difficult to imagine. The expert shows the waste involved, and the evils that come from the alliance between venal city employés and rapacious contractors and dealers in supplies.

The junior United States senator from Illinois is reported as saying to the junior sena-

tor-elect from Montana, who acknowledges that he spent $115,000 in securing his election, that he will vote to seat him even if it is proved that Mr. Clark has the whole state in his pocket. The reason for this disregard of any principle which is involved is that Mr. Mason has just discovered that he and Mr. Clark once sat side by side in a "little red schoolhouse." No comment is necessary. Adequate comment is impossible.

The arrest in New York city of an English actress and her manager for staging an indecent play has had the inevitable effect of increasing temporarily the box office receipts of her manager. But it also has raised the broad issue of censorship of plays in this country, and called the attention of press and pulpit to the tendency of the drama of today and the limits of realism on the stage. The dramatic critics of the country who have not been hypnotized by the "theatrical trust" agree that our theaters of late have touched the "nether depths" of lasciviousness and deviltry.

The National Democratic Convention to nominate candidates for the presidency and vice presidency and formulate a platform will meet in Kansas city, Mo., next Fourth of July. The call for this convention is significant. It reads:

All Democratic conservative reform citizens of the United States, irrespective of past political associations and differences, who can unite with us in the effort for pure, economical and constitutional government, and who favor the republic and oppose the empire, are cordially invited to join us in sending delegates to the convention.

The exports from the port of Boston last year were the largest in its history, amounting to $190,485,333 in value. Boston's merchants, shippers and railways are strenuously working to make this sum seem small in future years. The commonwealth of Massachusetts, the Federal authorities and local capitalists have large plans for the future, involving the filling in of tide water flats and the erection of wharves, the deepening of the harbor channel, and the bettering of terminal facilities of the railroads. Having done so much to build up the West, which now is able to stand alone, Boston is beginning to think of home problems and home investments.

In Brief

A rusty love makes others hard to move.

The happy Christian is he who has little time to think of happiness.

Bishop Lawrence of Massachusetts spoke in favor of letting vivisectionists alone, at a hearing before a United States Senate committee last week.

Rev. Dr. Washington Gladden is to run as an independent candidate for the common council in Columbus. He will be an uncommon councilman.

Dr. Leslie E. Keeley of "Keeley cure" fame died last week, and his estate is appraised as worth $1,000,000. There are sixty Keeley Institutes in this country alone, and many in Great Britain and other foreign lands.

The Home Missionary Society will hold its annual meeting in Detroit, Mich., June 5-7, and Rev. Dr. H. P. Dewey of Concord, N. H., will preach the annual sermon. Detroit is a good place for a gathering of Congregational clans.

St. Paul made tents and paid his way as a preacher. A veteran Methodist preacher on Long Island, N. Y., died last week, who had earned his support through life by well digging, which is a very appropriate calling for a dispenser of the "Water of Life."

Nothing more important than the arrangement for union meetings just consummated between the Church of the Pilgrims and Plymouth Church has happened among our Brooklyn churches for a long time. We report it more fully on page 316.

When the Bishop of London proposes the leading Jewish rabbi of London as member of one of its most exclusive clubs, the Athenæum, and the Jew is elected a member, it shows how deep the spirit of toleration has rooted in the modern British public mind.

Ex Speaker T. B. Reed, addressing the American Pulp and Paper Association at its recent meeting in New York, reproached the members with having made newspaper so cheap that they had spread "over this country the Sunday newspaper, which has destroyed the day of rest and has brought upon us trouble and doubt—trouble if we do read it, and doubt and sorrow if we don't read it."

President Eliot last week said that Harvard was prospering, and then proceeded to define what he meant by prosperity in a way that is cheering to those who have feared that the ideals of universities and colleges in this country might be changing from the idealistic to the materialistic basis. "We mean by prosperity," he said, "that the intellectual and spiritual elements of the institution have gained in power."

The week beginning May 6 is of special interest to Congregationalists in London this year, as the annual meetings of the Congregational Union of England and Wales and of other kindred societies are to be held at that time. Sec. D. Burford Hooke will send any Americans visiting London cards of invitation to the reception which follows the sermon of Dr. F. rayth before the Colonial Missionary Society. Address Mr. Hooke at Memorial Hall.

Prof. Piazzi Smyth, who died last week, was an astronomer of note. He was for forty three years connected with the observatory in Edinburgh, having been appointed astronomer royal for Scotland in 1845. He was most widely known because of his published works on the Great Pyramid of Egypt, which he believed had been constructed as the record of a system of weights and measures deduced from astronomical laws. His conclusions on this subject never were generally accepted.

Lord Roberts and General Cronje, two old men facing each other in a desperate struggle, have each had a son killed in the South African war. One of the Free State commanders, a prisoner of the British, when asked what would be the outcome of the war, said: "Whether you are right or we are right, I do not know. You are strong; but to be strong is of no matter. Only God rules. He will decide it." It is pitiful that such a war should be carried on between armies some of whose leaders do not know whether their cause is right or not, but who believe in the same God, sympathize in their sorrows, and yet propose to settle by killing one another questions which they cannot in their own minds settle satisfactorily to themselves.

One of the most old-fashioned and conservative of the Washington's Birthday addresses was that given at Oberlin by Rev. Dr. A. A. Berle of Brighton, who refuted some popular American ideas which he considers fallacies, such as the belief that Anglo-Saxondom is identical with the kingdom of God; that national glory and power can successfully be substituted for national character; and that new occasions teach only new duties. Dr. Berle holds that the only alliance which can stand the test of law, morals and religion together is a dual alliance of the people and God, and he sincerely believes that the American people must follow Washington's advice respecting its foreign policy if it would be saved from "inflated and vain racial egotism" and be kept in the "pathway of a sane and inclusive cosmopolitanism."

Many persons in Boston, and a great many others outside of the city, have little idea of the service rendered to the religious forces of the city during the last sixty years by the Lowell Institute Lectures. They have become such a recognized feature of the winter's life, and patrons are so accustomed to receiving their tickets gratuitously, that there is need, now and then, to recount the splendid service which the founder of the courses and their administrators have rendered. A contributor has brought together elsewhere in this paper many suggestive facts regarding the distinctively religious lectures that have been given since the institution was founded. The recital ought to quicken the sentiment of gratitude on the part of those who have been benefited, and to suggest to other rich men what the intelligent use of large means can do for any community.

Our English brethren are zealously considering their duty in founding Congregational churches in the Northwest Territory of Canada, which field Evan Spicer, Esq., and Rev. D. B. Hooke, representatives of the Colonial Missionary Society, carefully inspected last summer when over to attend the International Council. Dr. Mackennal, in addressing the recent conference held in London to consider the matter, said that the country was to him a new Scotland, and that if he were a young man and were asked to undertake work there he would give it the most sympathetic consideration. He believes that Canada in some respects has greater possibilities than the United States. This meeting of representative laymen and clergymen before it adjourned formally expressed its hope that the Colonial Missionary Society, acting in conjunction with the Canadian Home Missionary Society, might devise a scheme of action in the Northwest Territory which would result in the planting of Congregational churches there. The call is for six thoroughly educated men to go out, who will serve at least six years, and the estimated annual cost to the society is not less than $5,000.

Dr. Hillis's Oratorical Success at the Boston Club

One of the largest gatherings in the history of the Boston Congregational Club met in Lorimer Hall last Monday evening to hear Rev. Dr. N. D. Hillis of Plymouth Church, Brooklyn, give an address on The Difficulties of the Pulpit of Today. Three hundred and sixty-four members sat down to the dinner, and the galleries were filled with an equal number of auditors. The report of the outlook committee, read by Rev. Dr. J. L. Barton, was a serious document, full of statistics respecting the state of religion and beneficence in the 100 churches represented in the club, statistics not comforting to those who have pride in the denomination and a yearning for its growth, spiritual and otherwise.

Dr. Hillis had a hearty welcome from the club, and as soon as introduced by the presiding officer, Hon. G. D. Gilman, plunged at once into his subject without any of the customary conventional flatteries. When he finished he had rounds of applause, and those who had heard him knew pretty well the source of his strength as a popular preacher. As an assimilator and restater of other men's essential thought, he has few peers. He is intense, winsome and bold.

With Ruskin and Gladstone, Dr. Hillis agrees that preaching will always be needed and always will be considered as "foolishness." Yet it is said by some that civilization has reached such a state now that Christianity propagates itself automatically, and he admits that some facts seem to justify and buttress this assertion.

Of the obstacles that the present day preacher meets Dr. Hillis named five: (1) The competition of the poets, novelists and essayists of the world. With their greater leisure and exemption from tasks other than homiletic they can make their teachings of essential Christianity more perfect and attractive than the over-worked pastor of today can make his. (2) The successes of yesterday. Just as physicians by contributing to sanitary science and biological investigation are slowly but surely lengthening human life and abolishing disease, so, he contends, the preachers of the gospel are slowly but surely making its proclamation unnecessary. Heaven has no temple. (3) The strain of the competitive system of business. Many men in sympathy with the church and the pulpit deliberately use the first day of the week for physical recuperation and refuse to attend church. (4) This era of striking transition between old and new views respecting God, the Bible, human destiny. Most congregations are divided into sharply defined conservative and liberal groups, and to steer his way the preacher of today has to be wise as a serpent and harmless as a dove. (5) The diffusion of devotional, religious and altruistic literature in the homes of the people. The rise of teachers more competent than the preacher to advise on matters where formerly he was the counsellor have all lessened the instinctive turning to the ministry for aid, and changed his relative place in the community.

In and Around Boston

A Great Jubilee Y. M. C. A. Meeting in 1901

The fiftieth anniversary of the organization of the Y. M. C. A. work in America will be commemorated by the annual convention of Y. M. C. A.'s of the world, assembling June 11-16 1901, in Boston. The Y. M. C. A. of the city will be the host in entertaining visitors. Although the time is still more than a year ahead, plans for the meeting are already under way. On Tuesday evening, Feb. 20, a meeting was held at the home of the president, Mr. A. S. Johnson, of a joint committee of the Boston association and the state executive committee for Massachusetts and Rhode Island. This committee has been appointed to make arrangements for the convention and consists of the following gentlemen: Messrs. J. P. Bates, chairman, A. S. Johnson, H. M. Moore, I. O. Whiting, D. C. Brewer, J. H. Quincy, S. B. Carter, A. S. Covel, James Logan, A. B. McCrillis, G. E. Atwood, F. P. Shumway, G. W. Mehaffey, R. M. Armstrong.

The convention is to be held on the plan of self-entertainment, but daily trips are to be arranged to all points of interest about the city and to several places at greater distance, such as Salem, Concord and Plymouth.

The main meetings are to be held in Tremont Temple. The program is in the hands of the international Y. M. C. A. committee of New York, and it is proposed to raise, in connection with the convention, $1,000,000 for permanent endowment of Y. M. C. A. work in the United States. It is understood that two friends of the work have offered $5,000 each toward this fund.

The convention is to culminate in a Jubilee Day, with a reception and banquet, at which it is expected that addresses may be made by President McKinley, the governors of several states and prominent business men.

Ministers Confer on Serious Problems

The clergymen of metropolitan Boston of all denominations met in large numbers for conference Monday noon in Park Street vestry. The committee previously appointed made its report through Prof. G. K. Morris, expressing solicitude for spiritual conditions, and interrogating both the ministry and the churches regarding their consecration and efficiency. The inquiries of the report were received as pertinent and welcome. Dr. G. C. Lorimer expressed the hope that some united movement might be entered upon similar to that to be conducted by the Free Church Council in evangelizing the cities of Great Britain. Many Congregational ministers participated in the discussion. It was voted to ask the Evangelical Alliance to consider the question in its practical bearing and report as to the advisability of any concerted action by the churches.

The Strong and the Weak

The speaker at the Monday Ministers' Meeting was Prof. Edward Cummings of Harvard. As on the occasion of a previous address, his theme was sociological and was presented with great force and clearness. An analysis of the specious teaching of Kidd's Social Evolution was made the basis of his own discussion of The Sacrifice of the Strong to the Weak. In the discussion Rev. Messrs. Evans, Pike, Osgood and Truslow took part.

From the Interior

A Bellamy Colony in Evanston

Under the leadership of Rev. Allen A. Keene, what remains of the Asbury Avenue Church has abandoned the field it was organized to cultivate, and in which, while its methods were such as it could indorse, the First Church generously supported it, and has planted itself within a short distance of the mother church and issued an advertisement of a new departure in Christian work, and what seems to be a new creed. The latter is a sentence from Mr. Bellamy's writings, in which faith is made the chief thing and its test the application of the principles of a co-operative society. Mr. Keene has hired a house in which the members of the colony will some of them live, in which religious services may be held, and where such co-operative business may be carried on as is desirable. An effort like this in ordinary circumstances would excite a good deal of interest in a city like Evanston, where the people are mostly well-to-do and generous supporters of benevolent institutions. A Bellamy colony in a mission district might succeed, but that it should prosper in a choice residence district is less probable. Previous efforts at co-operation in Evanston have signally failed. The leader of this new attempt is persistent, but his methods as pastor of the Asbury Avenue Church did not contribute to its growth nor gain for him the confidence of a church which would have been glad to furnish whatever money was needed to enlarge its work. That such an effort should now be made, after a council, to which Mr. Keene and his church were a party, had advised his resignation and withdrawal from Evanston, is somewhat surprising. Nor is it less surprising that the movement is made in the field of the First Church and so far from the locality which gave the church its name as to render its retention a solecism.

A Prosperous Church

The Covenant Church of this city is an example of work done all over the country by churches of which one hears very little. No very wealthy men are in it. In social circles its members are not particularly prominent. Its house of worship, while sufficiently large, is neither imposing nor costly. It is neat and convenient. No debt is on it. Recently it has been handsomely redecorated. It has a membership of 393, a Sunday school of 533, a branch school of 190, with a church of sixty-one. Home expenses last year were only $4,353, with benevolence amounting to $628. At all the services, including the prayer meeting, attendance is good, that on Sunday evening the best in the week. The pastor, Rev. H. T. Sell, is an enthusiast in Bible study, and manages to make the Bible prominent in all the services. He is now giving special normal class instruction Friday evenings on the life of Christ. Mr. Sell gives himself to his work without reserve. He assumes no obligations without which will diminish his efficiency at home. As the result of his little more than two years' work troublesome debts have been paid, congregations built up and another demonstration given of the power of steady, unpretending Christian effort to harmonize difficulties and to give strength to men and women who really want to serve the Lord.

Dr. Wallace Resigns

Dr. George R. Wallace of the Pilgrim Church, Englewood, has announced his acceptance of the call of the Westminster Church, Spokane, Wn. He will leave for his new field immediately. Rev. W. R. Newell of the Moody Institute will fill his place here for the present. Dr. Wallace has been in Chicago about four years. He has been a leader in all matters connected with the welfare of Englewood, and at the same time has devoted himself without reserve to the interests of his church, which has prospered. He came here from Portland, Ore, and will be at home in the far West.

Ministers and War

At the last meeting Dr. De Long read a paper in which he took the ground that the business of ministers is to advocate peace in all circumstances, that they have sufficient influence in this country and in Great Britain to prevent war and, therefore, are responsible for its existence. In reference to our war in the Philippines, the statement was made that it would stop the moment ministers demand its cessation, and that the same is true of the war in South Africa. From the spirit and aim of the paper there was no dissent, but with its positions there was not absolute agreement. Perhaps ministers do not realize the full extent of their power or their responsibility, but these are not unlimited.

The Club

This met Monday night at the Palmer House, with between three and four hundred present. The speakers were Judge C. C. Kohlsaat of the United States District Court and Pres. Andrew S. Draper of the University of Illinois. The judge emphasized the necessity of loyalty to the principles for which the fathers stood and the truths which they accepted and for which they died. President Draper traced the history of the Pilgrims from their early struggles in Scrooby to the time when their principles entered into the institutions of our country. If less inclined than some to honor the Puritan, he was generous in his appreciation of the Pilgrim. The address was a strong and earnest plea for the noblest ideals one can cherish. Hon. T. C. MacMillan, clerk of the United States Court, was inaugurated president, and received from Dr. J. F. Loba, the retiring president, a gavel whose handle came from the birthplace of Zwingli and whose head, made of black walnut taken from the house occupied by Col. C. G. Hammond, the first president of the club, contained a piece of Plymouth Rock. This was suitably inscribed on silver furnished by Dr. Loba, who, as a native of Switzerland, united in his gift the liberty-loving principles of the Swiss reformer with the self-sacrificing heroism of the Pilgrims, and the noble loyalty to their principles of a generous giver to the institutions which he helped to found here in the West in order to propagate and perpetuate them. At the next meeting Mr. Capen is expected. He can be sure of the heartiest of welcomes.

FRANKLIN.

A Porto Rican correspondent of the *Standard* asserts that General Henry, when governor general of the island, issued an order placing cemeteries belonging to the municipalities and supported by public taxation under the exclusive control of the Roman Catholic ecclesiastics. General Henry stated at the time that it was a temporary order, but it has never been revoked and is still in force. This correspondent describes vividly the recent burial of a Baptist Porto Rican in the space reserved for suicides and unbaptized infants because Bishop Blenk would not permit his burial in the municipal cemetery of Rio Piedras.

The Religious Service of a Great Lecture Foundation

The Noteworthy Lowell Institute Courses of Sixty Years

By Harriette Knight Smith

Josiah Quincy, LL. D., then president of Harvard University, addressing the citizens of Boston, Sept. 17, 1830, the close of the second century from the settlement of the city, asked:

What lessons has New England in every period of her history given to the world? She has proved that all variety of Christian sects may live together in harmony under a government which allows equal privileges to all, exclusive pre-eminence to none; and that human happiness has no perfect security but freedom, freedom none but virtue, virtue none but knowledge, and neither freedom nor virtue nor knowledge has any vigor or immortal hope except in the principles of the Christian faith and in the sanctions of the Christian religion.

Two years later, in 1832, another and much younger Bostonian, in his large thought of his native city, expressed in his will this same interpretation of truth. At thirty-three years of age John Lowell, Jr., son of Francis Cabot Lowell, Esq., arranging to leave America for extended travel in the Old World, made a will in which he set aside a large portion of his ample property to be expended forever in the support of free courses of lectures in the city of Boston. His plan was unique, his instructions few, but imperative.

A sole trustee he named, who, like his successors, must be a descendant of Judge John Lowell, this trustee to have the entire management of the institute, financial and intellectual. This is its most marked peculiarity, and distinguishes it from all other similar endowments.

When Mr. Lowell was told by his lawyer that he could find no one capable of carrying out his purpose, he replied: "I know the man," and immediately appointed John Amory Lowell, Esq., his cousin, who thoroughly justified the expectation of his kinsman. During an administration of more than forty years Mr. John Amory Lowell had sole charge of the endowment, selected the lecturers and the subjects to be treated (as does his successor) and managed the finances with such skill that the property nearly doubled in his hands.

Upon his retirement his son, Augustus Lowell, Esq., was appointed sole trustee, and for seventeen years he has administered the work of the institute, establishing new courses of lectures and enlarging those already founded, until now there are delivered annually between five and six hundred lectures, all under Mr. Lowell's personal management, and for which the lecturers receive the largest financial remuneration for such service given either at home or abroad.

John Lowell, Jr., left Boston in 1832, never to return, and subsequently established his abode in the ruins of a palace at Luxor in Egypt. His health gradually failed, and he soon proceeded to complete the formal statement of the principles on which he wished his trust to be administered.

Mr. Lowell was an earnest Christian and a firm believer in the great truths of religion, the Scriptures being always the companion of his travels. Among the few directions which he gave are the following, regarding the course of religious lectures:

As the most certain and important part of true philosophy appears to me to be that which shows the connection between God's revelations and the knowledge of good and evil implanted by him in our nature. I wish a course of lectures to be given on natural religion, showing its conformity to that of our Saviour.

For the more perfect demonstration of the truth of those moral and religious precepts, by which alone, as I believe, men can be secure of happiness in this world and that to come, I wish a course of lectures to be delivered on the historical and internal evidences of Christianity. I wish all disputed points of faith and ceremony to be avoided and the attention of the lecturers to be directed to the moral doctrines of the gospel, stating their opinion, if they will, but not engaging in controversy, even on the subject of the penalty for disobedience.

As the prosperity of my native land, New England, which is sterile and unproductive, must depend hereafter, as it has heretofore depended, first, upon the moral qualities and, second, on the intelligence of and information of its inhabitants, I am desirous of trying to contribute towards this second object also; and I wish courses of lectures to be established on physics and chemistry, with their application to the arts, also on botany, zoölogy, geology and mineralogy, with their particular utility to man.

These conclusions are evidently in accord with Josiah Quincy's, and they have been executed with entire faithfulness for over sixty years by each of Mr. Lowell's sole trustees.

The first Lowell lectures upon religious subjects were given by Rev. John G. Palfrey, D. D., in 1839–40, upon the Evidences of Christianity. At a later date he gave two other courses upon this same subject, those delivered in 1841–42 being given upon Sunday evenings, in the Odeon. They are the only Sabbath lectures ever given for the Lowell Institute.

His later contributions to the literature of New England history made for Dr. Palfrey a large place in the literary world of his day. Rev. James Walker, D. D., then president of Harvard University, delivered, during three years, thirty-six lectures on Natural Religion, and was followed by Pres. Mark Hopkins, who gave forty-eight, while within the next eight years Bishop Alonzo Potter delivered sixty lectures, in five different courses, all upon Natural Religion. Those who attended Bishop Potter's lectures recall them as perhaps the most extraordinary of the religious lectures of the institute. They were given without manuscripts, at a time when the extempore method was a new departure; yet so well constructed were they that the material exactly filled the hour, with no hint of tautology, every sentence being so admirably built that when later he tried, from the newspaper reports of them —stenographic work being at that time almost unknown—to put them into book form, his institute audiences declared them to be far less satisfactory than his spoken word.

Other noble religious lectures have been given by George Blagdon, Francis Bowen, Orville Dewey, W. R. Alger, Josiah Parsons Cooke, on Religion and Chemistry, Frederic D. Huntington, George E. Ellis' Andrew P. Peabody, John Bascom, whose lectures were published under the title of Science, Philosophy and Religion, Henry Giles, Samuel Eliot, President Chadbourne, William L. Gage, Edward A. Lawrence, President Hill, Prof. J. L. Diman, one of the most brilliant of all the institute's lecturers, Richard Salter Storrs, James Freeman Clarke, Edward Everett Hale, Leighton Parks, A. V. G. Allen of Harvard, George Hodges, William J. Tucker, E. Winchester Donald and Henry Drummond, whose lectures were published under the title of The Ascent of Man.

No recent courses have proved more popular than Professor Drummond's, the last six being repeated. Since his lectures in 1893 have come those of George Frederick Wright, William Everett, Philip S. Moxom, Dr. De Normandie, Canon Cheyne and Alexander McKenzie.

This is truly an imposing list, and an eloquent testimonial to the faithfulness with which the founder's will has been executed, the trustees evidently believing that Mr. Lowell desired courses of religious lectures to be annually delivered.

Of late Boston has been enjoying two courses of religious lectures—one by Rev. George C. Lorimer, LL. D. His general topic was Christianity in the Nineteenth Century. The lectures were on broad theological lines, catholic and impartial in spirit and represented a vast amount of research. They were admirably delivered and intensely interesting. The topics of the individual lectures were: The Christian Faith in the Twilight of Two Centuries (the eighteenth and nineteenth), The Human Element in the Progress of a Divine Religion, The Renaissance of Mediæval Roman Catholicism, The New Prophetism in the Development of Modern Literature, The Social Awakening of the Christian Church, The Bearing of Recent Research on the Inspiration of Holy Writ, The Emancipation and Transformation of Evangelical Theology, The Failures of Modern Substitutes for the Ancient Faith, The Movement to Restore Primitive Christian Union, The Attempted Reconciliation of the World's Ethnic Religions, The Influence of Christianity on a Hundred Years of History, The Religious Message of the Nineteenth Century to the Twentieth.

The other course just given was by Rev. Lyman Abbott, D. D., upon The Old Testament, his twelve lectures being in this order: The Unique Literature of a Unique People, Prehistoric Legends Rewritten, The Development of Hebrew Civil Law, The Development of Hebrew Canon Law, The Two Hebrew Histories, Hebrew Fiction, An Epic of the Inner Life, The Hebrew Hymnal, A School of Ethical Culture, Preachers of Righteousness, Preachers of Redemption, The Message of Israel.

Dr. Abbott has lectured to audiences which entirely filled Huntington Hall. The interest deepened with each lecture. He speaks without manuscript but with

evident certitude from the view point of the literary and scientific student. Although many in his audiences who are conservative theologically could not recognize themselves in some of the classifications in which he placed them, they could not but admit that they had listened to a warm-hearted, reverent message, and that each lecture has been remarkable for its condensation, clearness, close discriminations and courtesy to all phases of the truth. These lectures will be published soon by Houghton, Mifflin & Co. under the title, The Life and Literature of the Ancient Hebrews. Dr. Lorimer's lectures will also appear in book form in the early autumn from the press of the Appleton Company.

When one realizes that as long as time lasts these Lowell Institute lectures are secured to Boston, and that already there have been delivered 4,546, and that 840 of them (more than one-sixth of the entire number) have been upon religious truths, prepared by the best minds of the age and representing the highest attainments in the various departments of research—many of these lectures later appearing in book form—we are led to exclaim with Edward Everett: "The few sentences penned with a tired hand by John Lowell, Jr., on the top of a palace of the Pharaohs will do more for human improvement than was done by all of that gloomy dynasty. Let the foundation of Mr. Lowell's stand upon the principles prescribed by him, let the fidelity with which it is now administered continue to direct it, and no language is emphatic enough to do it full justice. It will be from generation to generation a perennial source of sound science, of useful knowledge, of truth in its most important associations with the destiny of man; and these, since they belong to the empire of the mind, are blessings which can never die."

Religious Sentiment on Taxing Porto Rican Imports

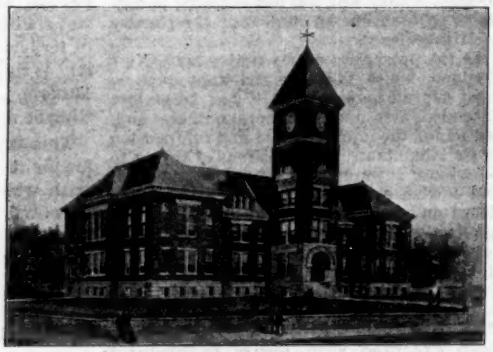
We think, as President McKinley stated in his message to Congress, that "our plain duty is to abolish all customs tariffs between the United State and Porto Rico and give her products free access to our markets." We think this is good statesmanship from a purely commercial point of view; we think this country will be all the richer for it; but of one thing we are sure—honor bids it and Christian charity demands it. We believe that it needs only that the Christian conscience of the country should speak out on this matter to secure a justice seasoned with mercy for our new possession, our new trust before the nation's God, and we believe the Christian conscience will speak plainly if the facts are plainly stated.—*The Churchman.*

In advance we venture to express the hope that the Republican measure, laying tariff restrictions upon trade between the United States and Porto Rico, may be defeated. We believe that the President was right when he said, in his message to Congress last December, "Our plain duty is to abolish all customs tariffs between the United States and Porto Rico and give her products free access to our markets."—*Central Christian Advocate.*

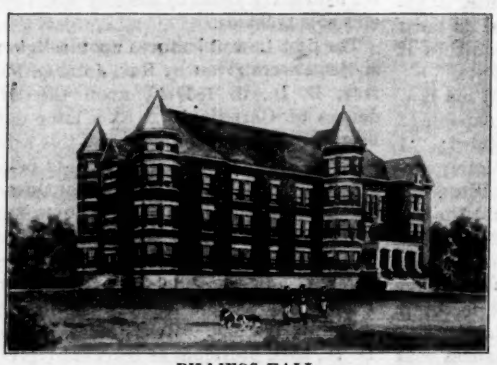
Rejoicing at Whitman College

The Whitman Memorial Building, of which a picture is given herewith, is presented to the college by Dr. D. K. Pearsons in token of his admiration for Dr. and Mrs. Marcus Whitman. It is a beautiful building of cream-colored pressed brick and gray stone, admirably adapted for administration purposes. In it are fourteen recitation-rooms, laboratories for biology, physics, chemistry and geology, offices for administration, a fine library and reading-room, which will be equipped for 10,000 volumes, and a chapel on the second floor seating 700. The building is 172 feet long by 70 feet deep, lighted with gas and electricity and heated by steam. There is no better building to be found in the Northwest. Its cost furnished is $50,000.

Billings Hall, the dormitory for young men, is of the same materials as the



MEMORIAL BUILDING



BILLINGS HALL

Whitman Memorial. The two end towers shown in the cut were left off in building. In its lower hall a large marble tablet bears this inscription: "A tribute from many friends of Whitman College, and a memorial to Parmly and Ehrick, sons of Frederick Billings, New York city, 1899." It is a thoroughly well-equipped and modern dormitory, with accommodations for about sixty young men. A large dining-room is on the first floor, where excellent board is furnished at cost, which at present is $2.50 per week. A student can have a furnished room, heat and light and his board in this building for about $13 a month.

The anniversary of the birth and death of Cushing Eells, the founder of the college, is always celebrated as Founder's Day, Feb. 16. This year it was especially commemorated by the first public services in the magnificent chapel of the Whitman Memorial Building, thrown open to the public for the first time. Addresses were given by representatives of the trustees, faculty, alumni and students. Excellent music was furnished by the Conservatory of Music. The opening of this building marks a new era in the development of the college.

Christ Healing the Sick *

REMBRANDT'S HUNDRED GUILDER PRINT

BY ESTELLE M. HURLL

A motley crowd is gathering in a large open space near a gate. Many of the people are poor and miserable, some are wasted with disease, and others are old and infirm. A few have been brought on sick beds. With one accord they turn for help to One who stands on a slight elevation in their midst, resting an arm upon a stone pillar.

He is a plain man of singularly gentle mien. His clothing distinguishes him from others by its slight peculiarity. It is a long tunic falling to the ground in straight, scant folds. His hair grows in long curls, which fall about his shoulders. A great phosphorescent star plays about his head.

On his right are some elderly men engaged in a discussion among themselves, while two or three more at his elbow seem to regard him with curiosity and interest. The space in front of him is clearer, and in this space a young woman is stepping up towards him bringing a babe in her arms. She advances somewhat timidly, but looking down into the child's face. Plainly it is for the babe, not for herself, that she comes, whatever her plea may be. Just behind her another mother waits her turn with a little toddler, who tugs at her hand in his eagerness to go forward. A handsome curly-haired youth, seated at one side, looks on to see what will happen.

The great Physician has a gentle expression of welcome on his face. It is not really a smile; indeed, there is a good deal of sadness in his looks, as if the sorrows of all these people were weighing heavily on his heart. Yet this quality of sympathy is just what makes the face so winning. The people understand that he feels their troubles. There is a magnetic quality in his presence.

The crowd is quiet and orderly. They do not press upon each other or upon the Physician. They wait his time with the pathetic patience of the poor. One old creature clasps two skinny hands in prayer, looking imploringly into his face as he speaks to the mother with the babe.

This is Rembrandt's famous Hundred Guilder Print, so called because this was the price set upon it by the artist himself when exchanging it for some engravings of Marc Antonio. A hundred guilders represent about eight guineas of English money today, which, translated into our own currency, would be forty odd dollars. How greatly its value increases with the passing years we may judge from the price paid for an impression sold in London in 1893. This was £17,500, or between eight and nine thousand dollars.

* The third article in the series The Life of Christ in Great Works of Art.

Our illustration is a reproduction of an original etching in the Boston Museum of Fine Arts. It will be understood that an "original" etching is a print made direct from the copper plate etched by the master's hand. Such impressions are now very precious and are carefully preserved in the great libraries and museums of the world, as well as in the collections of a few rich connoisseurs. The artistic qualities of the Hundred Guilder Print are above praise. Perhaps it is not too much to say that it is the greatest etching of the world's greatest etcher. Compositional harmony and magnificent effects of light and shadow are here exemplified in the highest degree.

Rembrandt's point of view was that of a Dutchman of the seventeenth century, who understood and cared little about the historic setting of the life of Christ. To him it was sufficient to know that Christ was a poor man among poor men and that he was "touched with the feeling of our infirmities." He conceived of him as moving through the streets of Amsterdam among the poor of that great city. Surely this must have brought the Great Physician near to the hearts of the Dutch people.

The Personal Christian Life

II.

BY REV. FLOYD W. TOMKINS

What Is Meant by the Spiritual Life?

It is the life in which God is supreme, the constant thought, the unfailing guide. When Nicodemus came to Jesus he began, with his poor Pharisaic ideas, to boast of the outward, the material. But Christ stopped him with the assertion that a new birth, a birth into the spiritual life, was necessary before any one could understand the truth. The mere life of duty, of keeping laws and obeying rules, is not enough; a machine can be made to do that. It is a question of the heart, of real devotion to the highest and best thought and action; only as a man loves God can he really serve him. Morality is not satisfactory to God. Jesus Christ taught that the Pharisee, who was morally perfect, and the rich young man, who was a strict follower of the Commandments, fell far below the poor, sinful publican who felt his need of God, or the poor fallen woman who loved much because forgiven much. To be spiritual is to live in conscious nearness to God. The spiritual man obeys the moral law, he goes to church and worships, he does his duty, but these are results; he does them because he loves God. They are not his religion, but they are the natural fruits of his religion. We need to learn this lesson. So many men think they are religious because they are honest. They cannot seem to see that there is no soul in honesty unless it is the result of love. If a man is honest because "honesty is the best policy," I would not trust him with my pocket-book. If he is honest because he cannot bear to do what the God he loves asks him not to do, then I can trust him with everything. This is a large subject, but its root lies herein that a new life, a spiritual life, is necessary if a man would enter the kingdom.

What Is Meant by Meditation?

Meditation is silent thought about real things. It has several parts—self-examination, which is a study of one's self, one's motives, one's failures or successes; contemplation, which is a study of the works of God or of God himself; adoration, which is an expression of praise and love; supplication, which is the cry of the heart to God. In the "quiet hour," which, thank God, has become so frequent a blessing in our churches and conventions, we have the idea of meditation especially emphasized; it is the public expression of the private experience. Ah, these moments of quiet with God, when the world is shut out, when we are alone, when, like the disciples on the Mount of Transfiguration, we see only Jesus with ourselves; how blessed they are! Sometimes we take a verse of God's Bible and study it: "The Lord is my Shepherd." (1) Self-examination: Have I behaved as the Shepherd would have me? Have I followed him, looked up to him, kept near to him? (2) Contemplation: What a wonderful Shepherd he is—so patient, so loving, so watchful, so kind! (3) Adoration: O, thou great Shepherd, I love thee! Blessed art thou, the joy, the comfort of my life! (4) Supplication: Ah, dear Lord, be my Shepherd indeed. I am so weak, so feeble, so heedless. Lead me and take care of me. Sometimes I take God's attributes—his love, his power, his wisdom, his endurance—and meditate upon these. Sometimes, like the Psalmist [Psalm 8], I meditate upon God's works—the sky, the stars, the mountains, the sea, the trees and flowers. But however I meditate, I must realize that it is the most helpful thing for a Christian to do, as necessary as prayer or Bible reading, for it brings me very near to God and leads me to open my heart to him.

The Women Rendezvous in Washington

BY LILLIAN CAMP WHITTLESEY

February, whose closing day this year marks the end of the social season, brings to Washington the Woman's Suffrage Convention and the Congress of the Daughters of the American Revolution. Thus we have added to the rush of society events multiplied teas and receptions in honor of visiting delegates, and patriotic feelings, always kindled by the recurring birthdays of Lincoln and Washington, are fanned by the speeches of the women who want to vote, and of those who glory in the deeds of their revolutionary ancestors to the remotest branch. Miss Anthony was the drawing power that made the sessions of this suffrage convention unique. It was understood that with the "attainment of her majority at eighty" she would retire as the president. Women came thousands of miles to do her honor, and not one-half of the number who were eager to see and hear her could get inside the church.

Many papers and addresses on different subjects were given by able women. The cleansing of city streets, the beautifying of country roadsides, woman's work in philanthropy and in war, her position in the law and in the ministry were ably treated by Miss Paul of Chicago, Mrs. Todd of Amherst, Miss Barrows of Boston, Mrs. Blatch of England, etc. But the familiar figure of Miss Anthony, still alert and erect, clothed in rich but severely plain black, with her red shawl over her shoulders, was the center of all the suffrage gatherings, and her strong voice, revealing the common sense, the quaint humor, the determination of her character, was the soul of every session. In the most arbitrary way she slashed through more than one confused debate with such remarks as, "Come, girls, you've talked enough; we'll take the vote." The author of a dull paper was liable to have her dress gently pulled, or a kind old face peered over her shoulder, and flashed an encouraging smile to the audience with the remark, "She's most through, friends." Often an affectionate hand was laid on the plump shoulder of Rev. Anna Shaw, whom she calls her "right bower."

Middle-aged men, already tired of the world of shams, watched Miss Anthony with misty eyes, for she reminded them of the wise and sincere grandmothers and aunts of their New England childhood. She is one of the few links joining the present to that band of noble souls who consecrated their lives to freedom long before the Civil War. The celebration of her birthday, the day after the convention closed, was a tremendous demonstration. In it scarcely a body of organized women in this or other countries was unrepresented. The day closed in a blaze of glory by a reception at the Corcoran Art Gallery. The heroine of it all bore the strain remarkably. She is highly pleased with the choice of Mrs. Catt as her successor, and says that she herself is good for another decade of work which she proposes to devote to raising a fund to endow the cause of woman suffrage.

This convention was thus a tribute to the integrity and singleness of purpose of the woman, Susan B. Anthony, quite as much as to the cause in which she has been a conspicuous leader for half a century. With her associates she went before the congressional committees for the thirty-third time, and found something new—another company of equally earnest women, remonstrants, who say that they represent the very large majority of women who do not want the ballot.

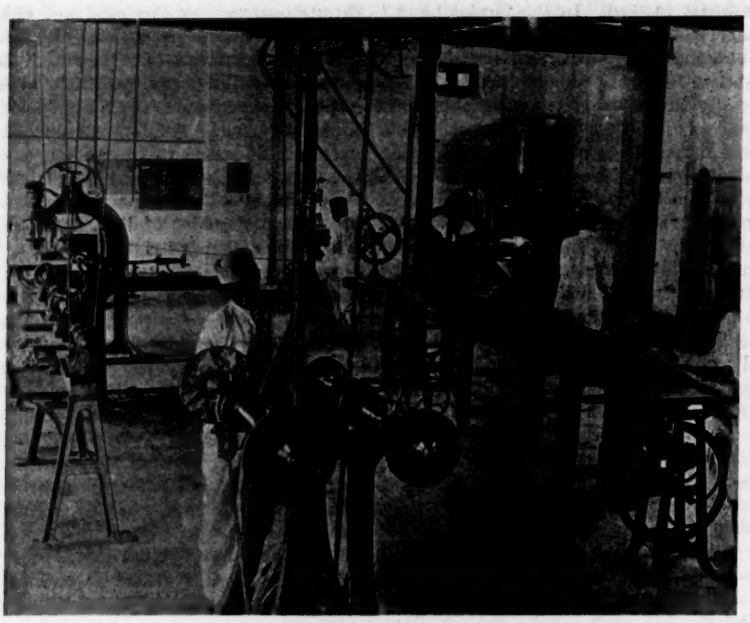
The daughters ask nothing of Congress but a site upon which to erect a building to hold their meetings and their relics. As the organization is rapidly increasing, and now sends 1,500 delegates to its annual congress, the Continental Hall will have to be a large one. This was an off year with respect to the election of officers, and the rows of empty seats in the Grand Opera House showed that the delegates were sight-seeing or visiting, but enough were faithful to get badly mixed in their parliamentary tactics.

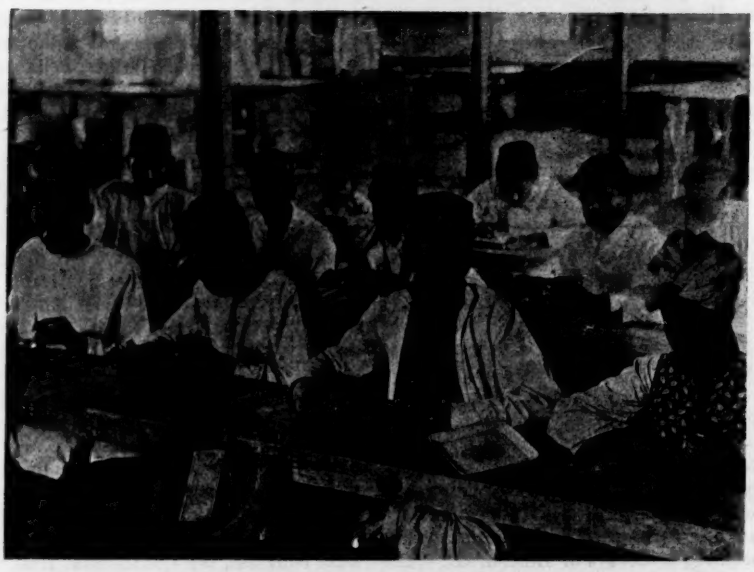
General Gordon gave his famous lecture, The Last Days of the Confederacy, at the First Congregational Church on Lincoln's birthday. It is impossible to give any idea of the effect of the fiery eloquence and popular oratory of this famous Southern soldier on such a theme, in such a place and upon such a day. His tributes to Lee and Stonewall Jackson, to General Hooker and General Grant were equally fervid, and the applause at the mention of each name was great. We, sons and daughters of Union soldiers, went home and tried to imagine the probability of an English audience in London a generation hence crowding a church to hear General Cronje eulogizing Oom Paul Kruger and Roberts in the same breath.

An Indian Industrial School Maintained by Our Missionaries

Its Value as a Famine Relief Agency

By Rev. James Smith, Marathi Mission





One of the problems that missionaries in India have always before them is employment for native Christians. When famine comes on the question is one of infinite difficulty. There is not only the enormous number of persons claiming assistance, but the problem is what to give them to do. The Indian government rule to give relief gratuitously to none but those unable to work has been abundantly proved to be more humane than indiscriminate relief to all claimants.

One of the "famine relief works" of the famine of 1896-97 is the Sir D. M. Petit School of Industrial Arts at Ahmednagar, named after a Parsi baronet of Bombay, who contributed 10,000 rupees, or about $5,000, towards the cost. This school, illustrations of which are here presented, was opened by the director of public instruction, Hon. E. Giles, M. A., who said in the course of his speech on the occasion that "he could not imagine a school conducted upon sounder principles. It was a school in which the finished product was the boys—and the training of these boys of hand and eye and mind was kept steadily in view—a school conducted in accordance with the best methods pursued in Europe and America," etc.

The industries taught are three: (1) woodwork, including wood carving; (2) hammered metal work, or *repoussé* work; (3) Oriental rugs. At the close of last year there were 130 pupils in the school, of whom 100 were Christians. In the first year of the existence of the school 100 pupils have gone out to earn their living with the knowledge of an industry that will insure them and their families against famine and even poverty. Without this school at least ninety out of the 100 would today be dependent upon charity for their food. The same may be said of over 100 of those now in the school. In fact, it is for such pupils that the school was built, and it is doing its work better than anticipated.

A few months ago about one hundred pastors and teachers were shown over the workshops and told the plans of the principal for the future. They thought it necessary before they left to express their appreciation of what was being done for their children and pressed forward the senior pastor to act as spokesman. He began his speech with, "Well, sir, you are making it very difficult for us Christians to beg after this."

I have had a share in the founding of the school, but the work is now in the care of Rev. H. Fairbank. Readers of *The Congregationalist* will remember the district of Wadale, where he and his father have labored for so many years with such success that there are now thousands of Christians who have accepted Christ, but being all agriculturists are now with their families starving, owing to the utter failure of the rains. Hundreds of their children must die unless supported by charity. The government is doing marvels, and will keep steadily at work relieving distress as long as it lasts, but cannot do everything.

Mr. Fairbank could in a year teach 200 pupils so that they would never know what want is again whether rain falls or not. An English company, the Indian Missions Industries Limited, have opened a factory at Ahmednagar and will employ thousands of trained hands. In January of the present year they were employing 183 of our trained boys and girls. They are pressing us for more hands and we are doing our best to supply the demand, but the famine paralyzes us. The cost of living is three times as high as in ordinary times, and parents are unable to support themselves, much less send their children away from home to school. We want to utilize the school to its utmost capacity and need $20 each for 200 boys.

The Congregationalist's Indian Famine Relief Fund

During the last week enough money was received to feed for the week almost 7,500 persons. Rev. E. S. Hume, acknowledging from Bombay the first installment, under date of Jan. 25, writes: "We know that the famine would be sore, but the present distress far exceeds what even the most experienced anticipated a month ago." The month that has since passed has made the situation far more appalling. Many millions of people are dying of starvation. It is certain that multitudes in this country who have done nothing thus far for these suffering human beings would do something if they knew the need. If those who have done what they could themselves will ask their neighbors to help, they may often duplicate what they have already done to save lives. One comfort is drawn from the situation by the missionaries. Mr. Hume says: "We Christians are finding in these calamities such opportunities as we have never known before, and are praying that multitudes may be turned unto the Lord." Send all contributions to *Mr. F. H. Wiggin, treasurer of the American Board, 14 Beacon Street, Boston*, marking them "For The Congregationalist's Indian Famine Relief Fund."

Rev. A. S. Bush, Denver, Col., $ 2.
Emily and Louisa Stearns, Newton, 10.
Broadway C. E. Soc., Somerville, 4.
Y. P. S. C. E., Medfield, 5.
Through Southern Br., W. B. M. P., 22.25
Friend, Hanover, N. H., 1.
First Cong. Ch., Kokomo, Ind., 25.
West End Cong. Ch., Bridgeport, Ct., 38.24
C. G. T., Green Cove Springs, Fla., 1.
Friend, 1.
W. E. M., Second Ch., Dorchester, 25.
Mrs W. E. M., Second Ch., " 15.
Friends, St. Johnsbury, Vt., 2.
Cong. S. S., Lyme, N. H., 27.48
Mrs. J. H. Brockmeier, Freeport, Ill., 5.
A Friend, 3.
Three Friends, Paris, N. Y., 3.
Mrs. Julia P. Wilson, Norwalk, Ct., 5.
J. G. W. Herold, Hiram, Me., 2.
Evan. Cong. Ch., Indian Orchard, 12.
W. S. Seabury, New Haven, Ct., 3.
Rev. John A. Stemen, Viroqua, Wis., 1.
Louise Crowbridge, " " 1.
Deacon William Lake " " 1.
Donald & Edwin Clarke, " " .25
Mrs. J. R. Casson, " " .50
Mr. and Mrs. Jacob Chapman, Exeter, N. H., 2.
W. G. Marts, Ellington, N. Y., 1.
Y. P. S. C. E., West Tisbury, 3.
First Cong. Ch., Oberlin, O., 44.
Friends, Haverhill, 5.
S. V. S., 2.
T. V. H., North Hampton, N. H., 2.
Jun. C. E. S., First Cong. Ch., Detroit, 10.
A. P. McInnis, Brandon, Man., 5.
Friend, Union Village, Vt., 1.
Friends, Longmeadow, 10.
Friend, 1.
Thank Offering, Peabody, 3.
E. M. W., 20.
H. W. K., .25
G. B. W., .25
First Cong. Ch., Winchester, 10.50
Through W. B. M. I., 46.50
Friend, 10.
J. K. Hastings, Orlando, Okl., 1.
W. H. Campbell, " " 5.
Friend, 1.
Young Ladies' Miss. Soc., Concord, 14.
Friend, Hartford, Ct., 1.
Chapel Ch. and Congregation, Add'l, Andover, 2.
Mrs. Woodbury, Lakewood, N. J., 5.
E. J., Lexington, 2.
—, 3.50
Abbie Butler, Windsor, Vt., 5.
L., St. Anthony Park, Minn., 1.
Mrs. John Woodbury, North Andover Depot, 2.
Scantlebury Family, Springfield, 2.
C. H. Dana, West Lebanon, N. H., 5.
Friend, New Haven, Ct., 2.
Valentine, Mary Brigham Hall, South Hadley, 4.
A Trifle, 2.
Mrs. Sarah A. Felt, Springfield, 5.
Friend, Brewer, Me., 1.
E. H. Terry, Northampton, 1.
Friends in W. S. C., 2.
Central Cong. Ch., Orange, 42.90
C. E. S. of Central Cong Ch., Orange, 10.
M. T. S., Groton, 5.
Mrs. L. G. Peabody, Carrington, N. D., 1.
Mrs. W. J. T., Hartford, Ct., 5.
Two Babies, Parker and Houston, 10.
John F. Tilton, Littleton, N. H., 1.
Cong. S. S., Groveland, 5.
Priscilla Parker, Groveland, 1.
Milton Stacy, " 1.
J. W. Lee, " 1.
Friend, .50
February 17th, 2.
William MacKay, 5.
Friends of First Cong. Ch., San Diego, Cal., 14.
Second Cong. S. S., Chester, 7.20
Member of Cong. Ch., Southampton, 5.
C. L. K., New Haven, Ct., 5.
Friends, Scituate, Ct., 6.
Friends, Clifton Springs, N. Y., 10.
Cash, Jersey City, N. J., 5.
Friend, Unionville, Ct., 1.
Y. P. S. C. E., West Brookfield, 4.50
A Sympathizer, .35
Two Readers of *The Congregationalist*, 6.
M., Cambridge, 1.
Women's Miss. Soc., Topeka, Kan., 13.50
W. F. Johnson, Muscatine, Io., $ 5.
W. J. Hagadorn, Anacortes, Wn., 1.
First Cong. S. S., Brewer, Me., 23.
G. A. B., Hartford, Ct., 5.
H. L. Bollwood, Evanston, Ill., 2.
Mrs. D. R. Martin, Newark, N. J., 5.
Mrs. Julia E. Bemis, Springfield, 5.
First Cong. Ch., Searsport, Me., 18.25
Through W. B. M. I., 8.50
Friends in Bangor, 18.
Broadway Ch. Aux., Somerville, 3.
Y.P. Miss. Soc., Dane St. Ch., Beverly, 1.
W. B. M. Aux., Poughkeepsie, N. Y., 10.
Mrs. L. W. Humphrey, So. Sudbury, 1.
Mrs. A. F. Rowe, " " 1.
Friend, Baltimore, Md., .15
Givers and Gleaners, Searsport, Me., 3.
Friend, Roxbury, 5.
W. B. M. Aux., Wauregan, Ct., 25.
Mrs. Sutton, Providence, R. I., 5.
W. B. M. Aux., Sheldon, Vt., 3.85
Hartford Branch W. B. M., 8.
South Ch. Aux., Brockton, 12.
Broadway Cong. S. S., Norwich, Ct., 11.64
J. S. Baker, East Orange, N. J., 10.
First Cong Ch., Meriden, Ct., 70.
Inter. C. E. Soc., Bethlehem Cong. Ch., Los Angeles, Cal., .52
First Cong. C. E. Soc., Lyndon, Vt., 6.35
Friend Gilead, Ct., 2.
Ruth and Esther Fodd, Melrose Highlands, 3.
O. W., Springfield, 1.
Mrs. H. H. Wikoff, Berkeley, Cal., 1.
Rev. and Mrs. F. B. Perkins, Oakland, Cal., 2.50
Rev. W. Averill, San Francisco, " 3.
Rev. W. W. Madge, Oakland, " 5.
W. F., San Francisco, Cal., 5.
Mrs. Grace E. Welden, Santa Barbara, Cal., 1.
Y. P. S. C. E., Cong. Ch., Poway, 5.
Friend, Poway, 5.
Felix, 10.
A. D. W., Bath, Me., 5.
Thomas Calef, Bridgeport Ct., 2.
Friends, Fairport N. Y., 2.
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Cong. S. S., Griswoldville, Ct., 16.60
Widow's Mite, Brattleboro, 1.
Friend, Penacook, N. H., 1.
P. Case, Kendaskeag, Me., 10.
Friends, Westhampton, 12.
S. S. Class, Hope Chapel, Boston, 2.
D. C., 10.
Center Cong Ch., Meriden, Ct., 100.
Friend, 1.
Second Cong. S. S., Oberlin, O., 10.
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Ethan Brooks, West Springfield, 20.
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Friend, Barton, Vt., 2.
Abby W. Turner, Randolph, 10.
S. K. Hildreth, Hinsdale, N. H., 1.
Inasmuch Circle King's Daughters, Foxboro, 2.
Two Friends, 1.25
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Class 16, Cong. S. S., Portland, Ore., 4.
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First Cong. Ch., Sharon, Ct., 20.82
Friend, Lakeville, Ct., 5.
Allan Bourn, New York, 5.
Mt. Pleasant Cong. Ch., Washington, 16.
Wom. Miss. Soc., Mt. Pleasant Cong. Ch., Washington, 9.
Friend, Village Ch., 1.
Mrs. M. J. Noyes, Oberlin, O., 5.
X., 3.
Cong. Ch. and S. S., Greenwich, 17.
Gooda's Mem'l C. E. S., Bernardston, 4.55
John Halifax, 2.
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Mr. & Mrs. Solomon Clark, Chicago, 10.
Rev. G. H. Cate, $ 1.
J. M. M., Appleton, Wis., 2.
H. L. Olmstead Cleveland, O., 5.10
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Rev. A. A. Young, Chicago, Ill., 1.
Wom. Miss. Soc. Cong. Ch. (of which $3.11 by pupils of Indian School), Chamberlain, S. D., 7.50
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Friend, Shoreham, Vt., .50
N. T. D., " " 3.
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Friend, Waubansee, Kan., 2.
Cong. Ch., Dover, Ill., 1.50
In Memoriam, 1.
Friend, 3.
Cash, 15.
Cong. Ch., Mill River, 1.33
Cong. Ch., Bangor & Brandon, N. Y., 10.
S. W. P., Brookline, 2.
Mrs. B. G. S. and Daughter, 2.
Mrs. John S. Mitchell, 100.
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Miss Sarah Moore, " " 1.
Mrs. H. H. Terry, Portland, Me., 1.
Friend, Barton, Vt., 1.50
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Pilgrim Cong. Ch., Kansas City, Kan., 11.25
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Frances A. Bowler, Mattapan, 2.
Sarah E. Dyer, Olneyville, R. I., 1.
F. A. French, Keokuk, Io., 5.
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A. H. W., Cambridge, 1.
Member of First Cong. Ch., Amherst, 5.50
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Y. P. S. C. E., First Cong. Ch., Branford, Ct., 4.
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Friend, Chicago, Ill., 10.
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Mrs. L. P. H., Schenectady, N. Y., 1.
M. P., West Newbury, 1.
Berkeley Temple, Boston, 13.
Friend, Newton Center, 2.
Esther S. Child, N. Woodstock, Ct., 1.
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S. P. Tolman, Perrysburg, O., 2.17
Miss Knolton, Hartford, Vt., 1.
High School, White River Jc., Vt., 2.05
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Alfred Downing, Readville, 10.
Cong. S. S., West Boylston, 10.
Prim. Dept., People's S. S., Worcester, 2.
A Collection, Montreat, N. C., 15.
R. M. Tenny, Montour, Io., 10.
A Sympathizer, Newport, Vt., 10.
C. E. S., Cong. Ch., Perry Center, N. Y., 5.28
Woman's Working Chapter, Pilgrim Cong. Ch., Pomona, Cal., 7.
Mrs L. S. Cobb, New Gloucester, Me., 2.
Friend, Morristown, N. J., 1.
S. W. Eaton, Boston, 2.
Lincoln, In Memoriam, 1.
A. C. S., Goshen, Ct., 5.
A Few Friends, Haverhill, N. H., 9.10
C. E. S., Cong. Ch., Franklin, N. H., 3.60
Woman's Miss. Soc., Nashua, N. H., 44.
—, Grand Rapids, Mich., 1.
Rev. E. L. Clark, Dalton, 2.
Union Ch. Sewing Soc., Taunton, 10.
Friend, Taunton, 3.
Jun. C. E. S., Cong Ch., Rockford, Mich., 1.50
Miss S. A. Baker, Boston, 1.
A Dear Mother in Heaven, 1.
E. J. Snelgrove, Olivet, Mich., .65
Mrs. L. H. Bailey, Antwerp, N. Y., $ 2.
Rev. E. A. Slack, Brookline, 5.
Miss E. M. Robbins, 5.
Mrs. Newton, Hartford, Vt., 1.
Mrs. J. E. B., Billerica, 2.
M. M. G., Cambridge, 1.
"I was an Hungered," Lansing, Mich., 2.50
F. E. L., 5.
N. L., 1.
H. P. Huse, Manchester, N. H., 10.
H. C. S., Springfield, 5.
Friends, Orland, Me., 11.50
Rev. L. A. Turner, Indianola, Neb., 2.
E. M. V., New York, 1.
Friends, Hallowell, Me., 10.
Four Ladies, Warren, Ct., 5.
Rev. & Mrs. L. H. T., Portsmouth, N. H., 5.
A Friend, Portsmouth, N. H., 1.
A Friend, " " 1.
W. M., " " 1.
S. S. and M. M., " " 3.
Mr. R. F. Varrell, Rye, N. H., 1.
N., Providence, 5.
Miss C. Sterling, Stratford, Ct., 13.
A Friend, Hartford, Ct., 1.
Two Sympathizing Sisters, —, Mass., 40.
Mrs. M. M. W., Somersworth, N. H., 2.
A Friend, Georgetown, 2.
A Few Friends, Curtisville, 6.35
Friends, Southington Ct., 1.
Misses L. F. & S. J., Carleton, Lowell, 5.
Mr. and Mrs. J. F. Kimball, Andover, 7.
Two Friends, Plainfield, N. J., 10.
R. D. Crain, Winchendon, 2.
"Stepping Stones Mission Circle," Plymouth, 2.
S. C. M., Plymouth, 1.
S. A. B., Sunapee, N. H., 5.
Cong. Ch., Randolph, Vt., 10.
A Friend, Chelmsford, 1.
—, Milford, N. H., 6.
Frank W. Kimball, Hardwick, 5.
Friends, Manchester, Io., 1.25
Cong. Ch., Southport, Ct., 10.
A Friend, Colorado, 2.
K., Dover, N. H., 2.
Lawrence St. Ch. & S. S., Lawrence, 10.
J. N. Perrin, Berlin, Vt., 5.
Mrs. J. N. Perrin, Berlin, Vt., 3.
Mrs. J. E. Perrin, " " 1.
Miss Mary Perrin, " " 1.
Two Friends, Buffalo, N. Y., 3.
I. H. N., Antwerp, N. Y., 1.
One Interested, 3.
Mrs. Emma C. B. Davis, Hortonville, 1.
H. E. P., 1.
"One Day's Food for 20," 1.
Anonymous, 25.
C. W. G., .25
W. M. G., Pomona, Fla., .50
Mrs. W. G. Brown, Plymouth, N. H., .50
Friends in Council, Duluth, Minn., 5.
Members S. S. Class, First Cong. Ch., Keene, N. H., Add'l, 1.
Emily B. Dunning, Vassar College, 2.
Through W. B. M. I., 2.
John T. Rea, Exeter, N. H., 2.
Cong. Ch., Chelsea, Vt., 20.
Friends, 1.
Prim. Dept. Phillips S. S., Salt Lake City, Utah, 1.05
First Cong. Ch., Roscawen, N. H., 15.
Highland Cong. Ch., Roxbury, 14.
Society for Promotion of Christian Giving, Westmore, Vt., 9.20
Friends, Duluth, 1.05
M. D. W., Rootstown, O., 1.
Pauline and Rachel Wallace, Lunenburg, 1.
M. E. B., Portland, Me., 10.
—, Steubenville, O., 1.
Cong. Ch., West New Portland, Me., 5.66
Cong. Ch., North " " " 9.25
Y. P. S. C. E., of Cong. Ch., Waltham, 6.
Through Rev. S. A. Williams, Broad Brook, Ct., 1.
Mrs. Martha E. Hill, Roxbury, 1.
C., Cambridgeport, 25.
Second Cong. Ch., Dorchester, .75
Friends, Newtonville, 5.
E. I. Jones, Cincinnati, O., 1.

Total,	$2,619.29
Previously Acknowledged,	20,137 54
Grand Total,	$22,756.83

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB 23

Mrs. B. F. Hamilton as leader read a lesson from the parables in Matt. 13, emphasizing growth as the law of life and, in spite of eagerness for results, the need of patient work along familiar lines according to the natural law of development.

In connection with special prayer for the Bible women in the Marathi mission, Miss Child gave an account of her visit from the Bible women of Wadale at Ahmednagar. Since she was unable to go to them they came to her, two walking thirty miles, one coming in a cart and one on horseback, and when they met, not understanding each other's language, they could only smile back and forth or converse through another, yet these women seemed to consider themselves well paid for their trouble.

Miss Atkinson gave a message from Miss Stone of Salonica, "Look out for good news from Macedonia, for many are beginning to turn to the Lord."

Miss Lamson gave an interesting account of the recent rally of young women's societies of Suffolk Branch at Union Church, where nearly every organization was represented. A valuable paper upon A Study in Proportion was given by Mrs. H. P. Towle, an admirable review of Pilkenton of Uganda, by Miss Thayer and an interesting address entitled My Sister in Japan, by Dr. Edward Abbott of Cambridge, who within the last year has enjoyed an exceptional opportunity of observing missionaries and their work in Japan.

Mrs. Alice Freeman Palmer filled the last minutes of the hour with a few telling words concerning the missionary interest among college women and the education which daily events in these thrilling times are giving, connecting current topics of the daily press with foreign missionary activities.

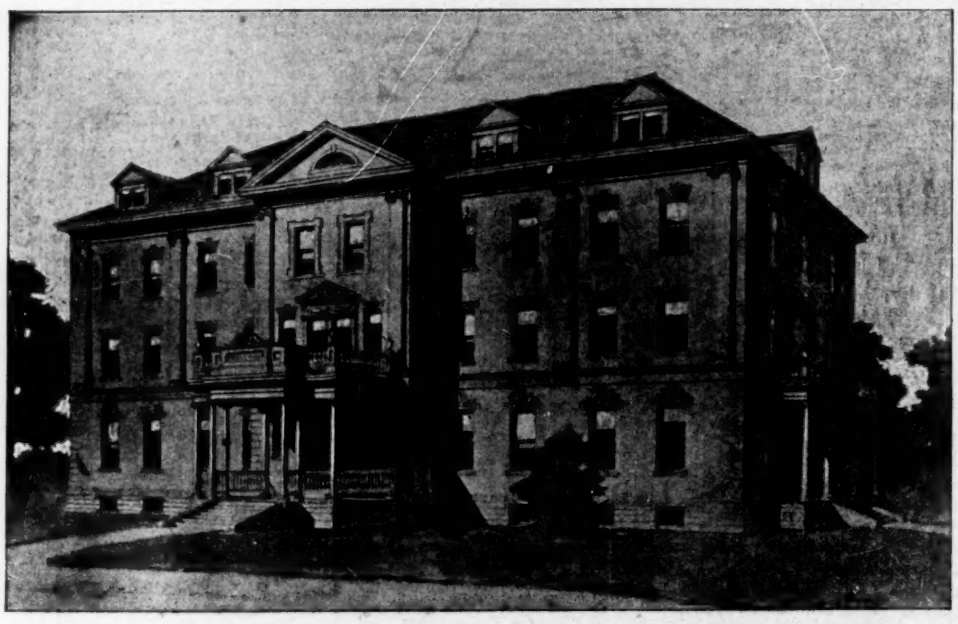
The man who has mastered the epistle of James has reached the summer of the soul.—*George Matheson.*

New Equipment for the French-American College

BY PRES. S. H. LEE

Herewith is presented a picture of the new hall for women just completed and dedicated by the French-American College at Springfield. It is a dormitory and more. Thus far the young women have been crowded into a small building, originally a farmhouse, three in a room. In the new hall there are thirty-four rooms in the two upper stories. In the unfinished attic there is room for twelve delightful apartments.

Until now facilities for domestic work have been sadly lacking. We have had only an ordinary farmer's kitchen in which to do the work for eighty people. Now we have enlarged rooms with modern conveniences. We have had a dining-room sufficient for fifty, and have crowded into it eighty. At the left of the front door of the building as seen in the picture is a dining room for 150 or more. In the rear is a two-story ell containing the kitchen, and in the upper story are rooms for



THE NEW WOMAN'S BUILDING AT THE FRENCH AMERICAN COLLEGE

teaching domestic science, cooking, sewing, etc.

At the right of the front door is a chapel seating 250 people. The withdrawal of the young women from the cottage leaves the rooms there for young men, who hitherto have been stowed away in the attic of Owen Street Hall. The vacating of the old dining-room enables us to make it our printing office, thus leaving Gymnasium Hall, and affording opportunities for more boys and more recitation-rooms, so that this new building affords opportunity for enlarged attendance of young men and boys as well as girls and better facilities for all their varied purposes.

The building is of brick, trimmed with free stone. The contract for it was made for the price of $25,000, but not until that amount was secured. That did not include, however, heating, plumbing and lighting fixtures, for which about $5,000 is still needed. The money contributed has been exclusively by women. Different ladies and ladies' societies are contributing to the furnishing, $35 equipping a student's room and $50 a teacher's. The responses to the appeals for furnishings have been gratifying, and only five rooms remain to be provided for.

It was several years ago when Rev. C. E. Amaron, speaking for the college in Boston, dropped the remark that some time it was hoped that we should have a woman's department, that at the close of his address a woman, a converted Catholic, gave him a dollar for the foundation of the woman's department. She was a reporter, earning her own living. Mr. Amaron told this incident before a Springfield audience later, and another woman, with the suggestive name of O'Reilly, gave him a dollar for the same purpose. The effective business of raising the money, however, took its start when a woman in Springfield pledged a thousand dollars to be paid when nineteen other thousands had been secured. The funds were mainly raised in 1892 and 1893, but the panic coming made it unwise to proceed in the building. The delay, however, was not altogether a misfortune. It has given an opportunity to develop our students more satisfactorily than if our numbers had been larger, and especially to start effectively the woman's department, which is the more difficult task, for the reason that the peoples we deal with, French and Italians and others, have an unworthy idea of woman and her responsibilities and of her need of education.

The school is in a more promising condition than ever. Of the eighty-one pupils seventy-one are Protestant, seven are Catholics and three of the Gregorian Church. Those who come as Romanists, as a rule, soon become Protestant, less by any explicit efforts to withdraw them from the Roman Church than by the teaching of the New Testament and the manifestation of a New Testament life. The religious tone of the institution is high. We have had during the past term no case of discipline, nothing more being called for than kindly reminders and exhortations.

The students are of eleven different races. Of the French thirty-two are Canadians, three continental, four Swiss; there are fifteen Italians, twelve Armenians, five Greeks, four Yankees, one Englishman, one Syrian, one Japanese, one Porto Rican, the latter coming under the auspices of the Cuban Education Association, of which Gen. Joseph Wheeler is president. The average age of students is eighteen and a quarter years. Sixteen are in the college proper, of whom one is a young woman, a Sophomore. The institution faces not only Quebec, but all southern Europe. All these peoples are affiliated through a common ecclesiastical and political *régime* and ideals. It is sometimes thought that the segregation of these youth by themselves may delay their Americanization. On the contrary, the close mingling of the races together who are by history prejudiced against each other under the dominating influence of a faculty of Americans rapidly abates race feeling and gives under explicit instruction a rapid initiation into American ideals.

The financial responsibilities of the institution this year are exceptionally heavy. The ordinary current expenses, $13,500, are increased by the use of the new building, which still calls for $5,000. We are obliged to buy a piece of land, which has always been used as a part of our campus and is indispensable to our future, for about $11,000. We therefore must raise in all not less than $37,000. We have already secured more money at this point in our fiscal year than any year before, and we hope that our friends will make it sure that by the first of next June, when our year ends, we shall be free from debt.

The obligations of Christian patriotism to evangelize and Americanize that majority of our population which is born of foreign parents is becoming clearer every day to the general public. It is plain that to discharge these obligations a body of leaders, ministers, teachers, men and women in every walk of life, leaders everywhere numerous and strong, must be raised up from out of these peoples of different lands. It is only thus that they can be assimilated and incorporated into our life, and become, instead of a burden, an accession of strength.

Taxing Colleges

President Seelye of Smith College, Northampton, in rebuttal of the plea of the officials of that city and other educational centers, who are claiming that educational institutions in the state should be taxed, claims that the presence of Smith College in Northampton has increased the value of the land adjacent to the college more than the value of the land exempted; that the faculty pay a larger amount on their personal property than the city ever received from the real estate owned by the college; that the greater part of the funds given to the college have come from non-residents; that the greater part of the funds of the college are invested in state stock, for which the city receives the same taxes as if these stocks were held by private persons; that more than $500,000 has been paid in wages to Northampton workmen who have erected the college buildings; that most of the college supplies are purchased in the city; that the college occasions very little additional municipal expense; that it pays its sewer tax and water tax like other property owners, and that the citizens of Northampton have free access to its art galleries, museums, library, lectures and academic gatherings. What President Seelye says of Smith and Northampton is practically true of all other educational institutions and towns in which they are. Legislators who plan to tax colleges should take these facts into consideration before proceeding.

Trust Him implicitly, submit to Him cheerfully and you will find that all shall be well, that more grace will be given you, that the heavier the trial the larger will be the blessed measure of the strength. The Shepherd is leading you in the right way to his own blessed fold. Leave it all to him.—*Alexander McKenzie.*

THE HOME

A Lenten Prayer

Thou who didst make and knowest whereof we are made,
Oh bear in mind our dust and nothingness,
Our wordless, tearless dumbness of distress;
Bear thou in mind the burden thou hast laid
Upon us and our feebleness unstayed
Except thou stay us; for the long, long race
Which stretches far and far before our face
Thou knowest—remember thou whereof we are made.
If making makes us thine, then thine we are;
And if redemption, we are twice thine own;
If once thou didst come down from heaven afar
To seek us and to find us, how not save?
Comfort us, save us, leave us not alone,
Thou who didst die our death and fill our grave!

—*C. G. Rossetti.*

A Friend to All Humanity*

THE BARONESS BURDETT-COUTTS

BY O. M. E. ROWE

Tom Ingoldsby, in his ballad of the coronation of Queen Victoria, describes among the guests the "faymale heiress, Miss Anjaley Coutts." Since this grand ceremonial in Westminster Abbey few great occasions have missed the gentle presence of Angela Georgina Coutts, known throughout the world as Baroness Burdett-Coutts. She has passed her eighty-fifth birthday, but is still projecting humanitarian endeavors and looks back upon a life of unusual activity and rare achievement. She is the only woman on whom Queen Victoria has bestowed the peerage as a mark of personal merit, and probably no other woman in England, save the Queen, has won such popular love and gratitude.

Lady Coutts came of good stock, being the youngest daughter of Sir Francis Burdett, influential in the politics of his day. Her mother was daughter and heir of Thomas Coutts, the famous Scotch banker of the Strand. Late in life he married a beautiful actress, to whom he bequeathed his vast property. She afterwards became the Duchess of St. Albans, and her sense of justice constrained her to leave all the Coutts inheritance to Angela, the only unmarried daughter of Sir Francis, whom this act suddenly made, at twenty-three years of age, the richest woman in England. It was in that same year that the Queen came to the throne, and the eyes of all England were expectantly fixed on the two young women, each facing heavy responsibilities—the one of wealth, the other of power. And still, more than sixty years later, these two are the most illustrious figures among English women. "After my mother," the Prince of Wales once said, "the most remarkable woman in England is the Baroness Burdett-Coutts."

Her London home, the somber mansion at No. 1 Stratton Street, overlooking Piccadilly, became a social center long before she received a coronet and a patent of nobility. The poet, Tom Moore, narrates, in his Diary that he saw her in a splendid costume at a stately court function. Calling the next day, he found her preparing the jewels for the safety vaults, and, as he expressed an interest in them, she allowed him to inspect the glittering tiara, which formerly graced the ill-fated Marie Antoinette. When he asked her—poets are favored mortals—the value of the jewel casket, she said, quietly, "I suppose about £100,000."

She is described as slender and delicate-looking, with refined features and in repose a pensive expression. Her face lights up in conversation and reflects her playful humor. Although she has strong convictions, she is never censorious or sarcastic, but always tolerant, smiling with exquisite tact when some young person offers a good story which she heard half a century before. She has occasionally spoken in public, and Mrs. George Augustus Sala describes "her well-turned sentences, full of right and gentle feeling, full of the womanly sagacity always so prominent in her life work, spoken in a calm, equable tone, very melodious and quite audible."

The home of the Baroness is filled with rare and costly treasures and on the walls are several generations of family portraits. She has proved herself a generous and sympathetic patron to many a great

BARONESS BURDETT-COUTTS

artist before he became famous, tokens of which are her collection of paintings and proofs, now of great value. But the best ornaments of a house are the friends it gathers, and her spacious yellow drawing-room has welcomed, for nearly three-score years, those eminent in every line of achievement. She is delighted to give social prestige to rising men of letters. She early recognized the genius of Charles Dickens and often consulted him about her many benefactions. Statesmen, judges, diplomats, soldiers, divines, as well as princes and nobles, share her unstinted hospitality.

Crabbe Robinson describes a party at her house in 1842. "There were 250 of the *haut ton*. I had acquaintances to talk with—Wordsworth, Otway, Cave and Milnes. The great singers of the day, Lablache, Periani, etc., performed." But the evening closed sadly with news of the death of Dr. Arnold. Again he speaks of dining with her and meeting the Duke of Wellington and Bunsen and of being invited to see paintings by Sir Joshua Reynolds, Raphael and Veronese, which she had just purchased.

The pleasures of society, however, could never satisfy the woman endowed with keen perceptions, strong common sense, a love of justice and hatred of cruelty and wrong. She early began the benevolence that has made her famous. No woman, not even a queen, has done so much for the Established Church. She spent £500,000 in endowing bishoprics in the colonies, built and endowed St. Stephen's Church, Westminster, with its parsonage and three schools, and gave £6,000 to rebuild St. Stephen's Church at Carlisle.

London is dotted with marks of her generous helpfulness. Among the wretched at Spitalfields are her free sewing schools and an organization for training housemaids and supplying them with suitable outfits. At Shepherd's Bush is her shelter for fallen women, one-half of whom are restored to honest lives. In the Chelsea suburb of Whitelands she offers £50 in annual prizes for the best compositions on household economy. At Bethnal Green, in what is known as "Nova Scotia," she bought the rookeries, stained with filth, vice and crime, pulled them down and built Columbia Square, giving to 300 families, for low rentals, separate homes, with baths and domestic conveniences. Still further to encourage decency and right living, she expended £200,000 in erecting Columbia Market to supply these small wage-earners with good meat, fish and vegetables.

Hundreds of homeless lads were equipped for the royal navy by this noble woman's generosity. The frozen-out tanners of Bermondsey found their first friend in her, as also did the indigent and workless weavers of the East End. In a time of destitution she undertook the admiralty contract for supplying the British navy with shirts, paying good wages to the suffering needlewomen of Bethnal Green, teaching sewing to the young girls, and thus saving hundreds from starvation.

To protect the girls who sell flowers in London thoroughfares she organized them into a brigade with fixed stations assigned to each under police protection. She made it "the fashion" to patronize these flowerstands. To provide the girls with wage-earning in the winter she opened a large artificial flower factory and attached to it a home where the flower-makers are taught housewifery. Over 800 girls have passed through this factory and ninety-five per cent. of them remain honest, self-respecting wage-earners.

Distinctions of race, country and creed never limit the work of Lady Burdett-Coutts—to know a need is to relieve it. To the starving fishermen at Cape Clear she sent not only food and clothes, but the means of livelihood in boats and tackle. When thousands of Turkish peasantry perished in flying before the Russian invaders, she organized for their relief the Compassionate Fund of £30,000, and the sultan gratefully conferred upon her the *Order of the Medjidié*. This fund was personally supervised by the husband of the Baroness, Mr. William A. Bartlett, an American gentleman, some years her junior, who legally assumed the name of Burdett-Coutts. He is actively interested in her beneficence, relieving her of much of its burden and perplexity. He is a good speaker and has an honorable record in Parliament.

This brief sketch of Lady Coutts must not omit to mention her large share in assisting the able-bodied to emigrate from crowded London to farm life in the colonies. She has had a marked influence on education by inducing the school board

* The second in a series on Notable Women in Social Service.

to condense the small, scattered schools of inferior grade into districts, making possible better instruction. Even the dumb beasts are her debtors. She offered prizes to all the costermongers who treated humanely their patient little donkeys. Her generosity supplied troughs for food and drink on all the cattle trains going into London. Science also interests her, and among other largess she assumed the expense of a topographical survey of Jerusalem to help Biblical research.

But humanity is dearest to her. She holds her fortune as a trust committed to her for bringing the sunshine of opportunity to starved souls and stunted lives.

The Comfort

As I came down along the height
I saw the evening star,
Benignant, near, the nearest lamp
Among the worlds afar.
O, kindly close it looked on me
To keep a lone child company
With all love-looks that are!

As I came down along the moor
I saw the window-light
Clear shining out across the dark,
A welcome to the night.
And those two glories, home and star,
The very near and very far,
Were like to one delight.

As I came by the valley brook
The fireflies hovered there.
They shed a slow, unanxious glow,
Poising in quiet air,
So constant and so near at hand
That any eyes could understand
Their starlight unaware.

Some kinship here I cannot read
Because it lies too deep,
But these three starry things I saw,
All mine, for once, to keep.
How like they were, some happy way—
It shines through all the troubled day,
It shines on me through sleep.

—*Josephine P. Peabody, in The Youth's Companion.*

Two Contented Lads

(A BOYS' STORY)

BY ELLEN M. HURLL

"Isn't this grand? Isn't this fine?" exclaimed little Neddie Phillips to his older brother Rob. His rosy cheeks and bright eyes emphasized his words, as the two coasted erratically down the hill in front of their home, while mother stood at the window watching them with smiling eyes.

"Dear little lads," she said, "I hope they will always be as easily satisfied."

The sled was curiously constructed out of an old broken cradle, while the two rockers fastened lengthwise underneath served as runners.

"This is fun!" responded Rob. "We don't care if it isn't a new sled like Joe Carleton's, do we? We can have just as good a time with this, and even better," he added, as he picked himself out of a snowdrift, into which a sudden lurch of the sled had thrown them, "for Joe's would go straight down the hill, and we should lose all the fun of getting into the snowdrifts, so I think ours is the best, don't you?"

Rob was so occupied in getting the sled started down the hill again he did not notice that his little brother's response was less enthusiastic than usual, so he continued, as they sped on once more, "Yes, this is much better than Joe's; and if he should come this minute and offer me his sled I would not take it, would you?"

A rather faint "No" from Neddie was lost in the excitement of arriving, with a grand flourish, at the bottom of the hill. The truth was Rob's words had awakened in his brother's mind visions of a lovely red and green sled which he had seen and admired the day before, and he was conscious of a wish to possess just such a delightful treasure himself, but he was loyal to his more contented brother and whatever Rob wanted he wanted. So, ashamed of his rebellious thoughts, he called out loudly, as they tumbled off into the snow, "No, we don't want Joe's sled—this is much better."

At this moment a burst of laughter from the top of the hill attracted the boys' attention, and, turning around, they discovered Joe Carleton, convulsed with merriment, holding the identical new sled of which they had just been speaking.

"Hello, boys! What you got there?" he shouted, as soon as he could speak. "Noah's ark? What do you call it anyhow?" and another burst came down the hill to where the two boys stood, mute with surprise and dismay at the sudden appearance of the very one they had been talking about.

Rob was the first to recover himself and shouted back, defiantly, "You may laugh all you want to; we don't care; we are having a good time, and our sled is as good as yours, now."

But Neddie was silent, for the sight of the red and green beauty had again awakened his envy. He kept his eyes on the ground and trudged along beside his brother, wishing, in spite of what he had just said, that he could have one ride on the beautiful sled, but, in loyalty to Rob, he tried faithfully to put the desire away from him.

Now Joe was really a kind-hearted boy, although he made fun of the primitive affair which the boys called a sled. And as he watched them toiling up the hill, dragging the clumsy thing after them, he felt sorry for them, and determined to give them a treat.

"I say, boys," said he, as they joined him and he saw Neddie's eyes eagerly fastened upon his sled, "let's change places. I'll take Noah's ark for a while and you try my new sled; it goes fine."

This was surprise number two for Neddie and Rob, and nearly took their breath away. Rob was on his dignity, however, and could not forget in a moment that they had been ridiculed.

"No, thanks," he answered, loftily, "Noah's ark is good enough for us," though deep in his heart he had the same desire as his brother to try the new sled.

"O, come now, don't be foolish! I didn't mean any harm in laughing. I couldn't help it, you looked so funny. See Neddie, he wants to try it," for Joe had discovered his secret in his eager face. "You will have to take him down anyway."

"Well," said Rob, slowly descending from his dignity, "if Neddie wants to go that settles it. I will go to please him."

Neddie glanced ruefully at Rob, as if asking pardon for desiring anything that his brother did not wish, but he saw something in Rob's face which quieted his scruples and made him think that the pleasure was not wholly on his side. He took his place on the sled and the magic runners under Rob's skillful management took them swiftly down the hill. When they reached the bottom the boys' faces were radiant with happiness.

"I say," said conscientious Rob, "this beats ours all to nothing, does n't it?"

"O, yes!" said Neddie, enthusiastically.

"But," continued Rob, sturdily, "ours is the best when we can't get anything better."

"Yes, indeed, when we can't get anything better," echoed Neddie, as they tramped happily up the hill together.

Ten Most Beautiful Buildings

An interesting vote has been recently taken by a Boston publication, *The Brochure Series*, as to the ten most beautiful buildings now existing in the United States. The voters, it is stated, were mostly architects or students of architecture and the number of lists sent in was more than 200. Here are the ten winning buildings, with the percentage of votes cast in their favor:

1. National Capitol, Washington—99 per cent.
2. Public Library Boston—97 per cent.
3. Trinity Church, Boston—96 per cent.
4. Congressional Library, Washington—75 per cent.
5. Columbia University Library, New York city—70 per cent.
6. Trinity Church, New York city—55 per cent.
7. Madison Square Garden, New York city 45 per cent.
8. St. Patrick's Cathedral, New York city—35 per cent.
9. Biltmore House, North Carolina—29 per cent.
10. City Hall, New York city—29 per cent.

It is interesting to compare this list with the results of a similar contest set on foot fifteen years ago by *The American Architect* and to note that only three buildings appear in both lists. The 1885 list, giving the names in order of popularity, was:

1. Trinity Church, Boston.
2. United States Capitol.
3. House of W. K. Vanderbilt, New York.
4. Trinity Church, New York.
5. Jefferson Market Court House, New York.
6. State Capitol, Hartford, Ct.
7. City Hall, Albany, N. Y.
8. Sever Hall, Cambridge, Mass.
9. State Capitol, Albany, New York.
10. Town Hall, Easton, Mass.

I believe the mother, to be a sincere mother, must be more than a cross between the head nurse and the housekeeper. She must have an interest in outside things to keep her own self-respect, and when she loses that self-respect she loses the respect of her children. We know of a mother, good and kind, sacrificing herself to her children, who, through that sacrifice, has sacrificed her power of doing good. I wonder if you have read Mary E. Wilkins's Revolt of Mother. You should read it, for it contains profound moral lessons.—*Governor Roosevelt.*

Closet and Altar

But let a man prove himself, and so let him eat of the bread and drink of the cup.

Be sure to take thy soul at the best. Do not always consider what is the worst in thee and go no farther. Do not only see thy failings and infirmities, on the one side, that accuse thee. But see if there be any soundness and uprightness, any goodness and truth of heart, that may speak for thee. Hear both sides. It is injustice to hear one side and determine the cause thereby. As the Lord deals with his servants, so shouldest thou deal with thyself.—*Thomas Hooker.*

It is not so much the higher crimes which have need of self-examination. No one asks a murderer to reflect on blood guiltiness. But the vices which need self-examination are those which condemn us in the sight of God without creating in our minds any instant and pressing alarm.—*Sidney Smith.*

If Satan summon thee to answer, send him to Christ. He is thy liberty, thy protector. He is thy righteousness, thy Saviour and thy life.—*Samuel Burton.*

Not thou from us, O Lord, but we
Withdraw ourselves from thee.

When we are dark and dead,
And thou art covered with a cloud
Hanging before thee, like a shroud,
So that our prayers can find no way,
O, teach us that we do not say,
"Where is thy brightness fled?"

But that we search and try
What in ourselves has wrought this blame;
For thou remainest still the same:
But earth's own vapors earth may fill
With darkness and thick clouds, while still
The sun is in the sky.

—*R. C. Trench.*

Most of our work fails—does it not?—because it is barren of the memory of the weeping Christ, because it contains so little of the thought of the Christ of the tender heart.—*Robert E. Speer.*

The faith that joins us to Christ and restores us to God must be maintained by steady preparation—the preparation of prayer, labor and self-scrutiny—for the supreme hour when, in presence of the Lord of Truth, the spirit makes its answer.—*W. R. Nicoll.*

So-called mourning for sin is a nauseous and perilous affectation, if it does not also mean a firm resolution to put it away.—*Bishop Thorold.*

Holy, holy, Lord God Almighty, who art of purer eyes than to behold iniquity, who searchest the heart and triest the innermost thoughts, I beseech thee now to assist me in proving my own heart and life. Enable me to try myself by the standard of thy holy Word and discover the true state of my soul. Give me repentance for all my past sins, lively faith in Jesus Christ, the only Saviour from sin, deep humility before thee and such tempers and dispositions as are meet for those who assemble around the table of our gracious Redeemer. These things I ask for his name's sake. Amen.

Tangles

19. THE TAIL OF A BEETLE

(All words in this story are correctly spelled words, according to modern dictionaries. What is the matter with them?)

I kame from an evergreen, knot related to a fur or a home. It overlooked planes that team with phlox of rose and dear and a heard of news, while a heart or dough, chaste by the hunter, or a taper cooed bee scene to gamble passed Pall-Mall. Won day an urn and a signet flue passed, and once in a while a grate rock groan boulder wood sore buy. Eye was rested from my plaice by a gorilla (he said he was a Scott, or rather a picked), who choose me rapped inn a lief. My juice is permissible with saliva, which it terns read. He was ruff and wiled, as I new from the collar he showed and the rye face he maid at site of a towed in the weigh, over which he broke the ferrule of his Cain. Butt as the raze of the son fell threw the bows, and as he herd the chance of the burred quire and began to basque in the warm raise, tiers roes too his I, as he thought of when he was aye suite buoy, and of the time and the dazes in his mother's garden. He said, "I was once a kernel, as well as yew, but a man of bade principals, a 'Kohl Barren,' lead me two dessert, sew I Rome oar see and shower, shoer to be shot in thyme." He said he had a pane in the lumber region, when missed and dents fog rain, and I wooed have diverted hymn and his soar mined by my pungent taste, for I am mutch sought four, though never candid. He side and gave a grown, and sat to rest on a peace of nice or quarts, and from that coin of vantage sought to count how many cents he mite fined among the flours of the would. The knight grew coaled, and when wee reached the beech the rower of the serge was offal, butt without even a sleight paws to consider the danger of a reck, he mussed clime on bored, and wee set sale on the hie seize.

DOROTHEA.

20. VOWELS

(Each blank to begin with the same letter, and the vowel sounds to follow in order.)

***: Prithee, utter, ope thy mouth.
***: Smites the land both north and south.
****: Breathing soft of pain or woe.
***: Scatter broadcast as you go.
***: Beg, perchance, or seek redress,
By the law. Now can you guess?

E. R. BURNS.

21. CHARACTERISTIC INITIALS

(Distinguished Congregational Divines)

1. An Editorial Divine. 2. Largely Admired. 3. For Energetic Christianity. 4. Fresh As Noonday. 5. Never Does Halfwell. 6. Writes Grandly. 7. Never Behind. 8. Racy, Sweet, Strong. 9. Causes Much Sensation. 10. Glaciers For Witnesses. 11. Amiably Masterful. 12. Judges Seriously. 13. He Argues Soundly. 14. Right Royal Man. 15. Witty, Gritty Parson. 16. A Handsome Brother. 17. Truly Typical Minister. 18. Full Weight Giant. MRS. F. M. BOSTWICK.

ANSWERS

15. Painters, pantries, repaints, pertains, pinaster, star-pine.
16. "On earth peace, good will to men."
17. Seriousness.
18. 1. Siberia, Liberia. 2. Extensive, expensive. 3. Poster, potter. 4. Matter, master. 5. Plaster, platter. 6. National, rational. 7. Pantry, paltry. 8. Grace, trace. 9. Fraction, traction. 10. Shore, store.

Mrs. F. M. Bostwick gave solutions of 12, 13, 14; D. F. B., Dover, N. H., 12, 13; A. K. G., Gorham, N. H., 13; Laura, Cambridge, Mass., 12, 14; Nillor, Middletown Springs, Vt., 12, 14.

Nillor's prediction that No. 10 would be answered at sight by many has not been verified. The answers, at any rate, have not been reported. No. 11, also, seems to have been unconquered.

Fresh Milk!

Put the case to yourself for a minute. If, for the next six months, it was necessary for you to live on a milk diet exclusively, would you prefer dried milk, condensed milk, milk that is weeks and months old, or would you prefer nice *fresh* milk? Think of this and give the baby good fresh milk modified with

Mellin's Food

In August our babe, then 8 months old, had a very severe attack of cholera infantum; she had also been troubled with indigestion from birth, and previous to her sickness had always used condensed milk. Our physician recommended Mellin's Food with fresh cow's milk, and since the use of Mellin's food our baby is getting fat and rosy. I will cheerfully say to all mothers, Mellin's Food is just the best thing for bottle fed babies. Mrs. John K. White, Lumberville, Pa.

Send us a postal for a free sample of Mellin's Food.

Mellin's Food Company
Boston, Mass.

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Is indispensable in the culinary department of every household.

Every jar signed in blue:

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BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Bon Ami

Used for spring house-cleaning is laying the corner-stone of comfort for the remainder of the year. Those having used it say "Couldn't do without it."

The Conversation Corner

HOW all children do like animals! They love to see animals, they love to hear stories about them, and if there are no animals around and no stories to be told, they play that they are animals themselves. Just now, as I was getting out my paper to write this Corner, undecided what pictures or subject to take, two little boys came rushing into my library, the younger one bound by a couple of shoe-strings. It was soon explained that he was a runaway bull. The older one kept shouting, "Now stop, John; *stop, John Bull!*" When both were tired, the driver made this curious request: "Now won't you tell me and I and the bull a Bible"—that is, a Bible story. No doubt if I had time to comply with the wish, he would select the golden calf (just heard about at the Sunday school), or Daniel in the lions' den.

This little scene decides me what pictures to show you. It was summer when I took them, but the ground is as bare now as then—although by the time you read this snowbanks may cover the lawn and the field. The little fellow in the first picture did not represent John Bull this time, but rather "Brer Rabbit!" He wanted to do what he saw the others do, and so held the poor little rabbit up by the ears—they all said that was the way to do it, and that it did not hurt him any. But something else hurt him. They put stones around him for a wall, but he would jump over. Then they thought they would pour some water on him, and see how he liked that, but while one of the girls (No. 3 in the other picture) went in to get a tumbler of water for the experiment, the rabbit started off. Instead of saying, "Stop, Johnny Bunny," one of the little boys laid a stone on his head. As he began to move another stone, perhaps a bigger one, was put on, and that succeeded. He did not move any more. The cold water did not restore him, and the boy ran into the house, shouting, "Papa, we want some *resinol* to put on the rabbit—he is dead." And that is the end of the rabbit story.

Now for the other picture. How happy those children look, out in the field! A hint for you, small Cornerers: when you do not feel happy in the house, go out of doors, in the grass, under the trees, even in the dirt, with or without hats, according to the weather! Do you see that girl at the left? How old do you think she is? It occurs to me, this minute, that today, the date of this paper, *ought* to be her birthday, but *it is not*—she has never had a birthday since she was born, and will not have one for four years more. Now, can you guess how old she is?

But, whatever her age, she is fond of animals. One day last summer when I was passing her house, she asked me if I would not get her kitty down out of a tree, where it had gone on account of a dog. Of course, I got the kitty, although it required a step-ladder or a chair or something from the kitchen to climb up to her. Not long after I heard that she had shown her love for her darling kitty by giving her a coat of blue paint, her father having left a paint-pot and brush within her reach. For a time it seemed as though the kitty would share the fate of Bunny, but she recovered and bids fair to have as many birthdays as her little mistress.

Have you seen the discussion in the papers on Dr. Hale's proposal to have pet animals put in the schoolrooms, so as to teach children to love them and be kind to them? What do you think of it? If the plan be adopted, it would be well to suggest to the children that putting stones on rabbits' heads is not good for them (the rabbits), and to the art teacher

to see that her pupils do not use her paints on the school cat! By the way, I called on the "General," the office cat, on Valentine's Day, and he had just received a dainty picture of two prettily colored kittens, taking a cup of tea together! The sender must have been a very small girl, for she could hardly print her name on the back, but I thought it was MARY M——. I could not read the rest. And now comes in a little boy, overflowing with glee at something he has just heard read I am sure from dear old Jacob Abbott's first Rollo Book—about the feet of animals. "Why, the horse is a *quod-er-ped!*" "And what are you, little boy?" "I—I—am a *bi-son!*" Now let's stop talking about animals and attend to our letters.

Dear Mr. Martin: . . . I told you I was fond of squirrels. When I was out playing I saw in the next yard a party of cats. They were eyeing a dear little squirrel. I chased them

away and looked at it. He had got hurt in some way. I took it up and brought it into the house, where mamma made him a house of squeens. At first, when I went near him he would scold very bad. He has a handsome tail. Great big eyes and queer little teeth. He is very tame now. Every morning I let him out in the dining-room, chamber, kitchen, hall, parlor and sitting-room. Any place he wants to go to. I give him shellbark nuts to eat. If I don't crack them for him, he will go and hide them. The other day I was eating an apple. I laid it down for a minute to go to mamma, and when I came back it was gone. I looked in the coal-hod, and there sat the little thing, eating it.

Jamaica Plain, Mass. MADELINE C.

She would be a good girl to have charge of the animals in her schoolhouse!

Mr. Martin

Corner Scrap-Book

THE OLD FOLKS' SONG

In the first paper of the New Year inquiry was made for an old song—

> For taking the year together, my dear,
> You can always find the May.

That hint was enough. Copies of the poem have come in by scores—from every New England State, from New York, New Jersey, Illinois, Michigan, Wisconsin, Iowa, Nebraska, etc., until I begin to think that the lady in Waltham and myself are the only ones in the country who do not know the verses! But they shall be printed entire.

> Ah, don't be sorrowful, darling,
> And don't be sorrowful, pray;
> For taking the year together, my dear,
> There isn't more night than day!
>
> 'Tis rainy weather, my darling,
> Time's waves, they heavily run;
> But taking the year together, my dear,
> There isn't more cloud than sun.
>
> We are old folks now, my darling,
> Our heads they are growing gray;
> But taking the year all round, my dear,
> You will always find the May.
>
> We have had our May, my darling,
> And our roses, long ago;
> And the time of the year is coming, my dear,
> For the silent night and snow.
>
> And God is God, my darling,
> Of night, as well as of day,
> And we feel and know that we can go
> Wherever he leads the way.
>
> Aye, God of the night, my darling,
> Of the night of death, so grim;
> The gate that leads out of life, good wife,
> Is the gate that leads to him.

The authorship is undecided, although in the Riverside Song-Book (Houghton, Mifflin & Co., 1893) it is attributed to Alice Cary, and the accompanying music to J. P. Webster. In the sheet music, which I found at Ditson's (published in 1862; price, 20 cents), it is the same, the composer dedicating his music to Miss Cary. And yet I do not find the poem in any edition of her works. In many copies the "words are ascribed to the late Rembrandt Peale." That distinguished painter published one volume, "Portfolio of an Artist," mostly selections, but not these lines. Others take it from Lydia Maria Childs's "Looking toward Sunset" (1865), but there it is anonymous. The memories recalled by these verses, as given by our correspondents, are touching.

The poem was a favorite with my father. He presented a copy to mother on the fortieth anniversary of their marriage.

Brooklyn, N. Y. L.

My father and mother lived together for sixty years, and on one occasion, a few years before my father's death, they were greatly pleased when my son sang them this song.

Ipswich, Mass. W.

This is one of the songs my husband and I sing. We have sung together in church for over half a century, and we expect to sing this song at our golden wedding in June.

Wisconsin. P.

. . . "Looking toward Sunset" was presented to me by one of my boys, long before I had thought of a coming sunset. Now that my sun is very low in its horizon, I find myself *looking back* and tracing the sunbeams which rest upon the path I have trodden. I wish there was more cheerfulness in the world! Not gayety—there is no lack of that—but hopefulness and willingness to be led by our divine Leader.

Maine. P.

. . . You don't know how you excite a fellow—if you did, you would be glad! The call for that old song, which I learned and sang to my wife many years ago, reminded me of the days when it didn't sound as it did last night, when I went to the organ and sang it all through to her, though I had not thought of it for years.

Vermont. F.

L. N. M.

The Power of the Son of Man*

By Rev. A. E. Dunning

The influence of Jesus over mankind is demonstrated daily. No one can wholly escape it. The world is not the same world that it would have been if he had not lived in it. Every nation on the globe feels the impress of the teachings which began to be spread abroad among men by the young man of Nazareth, and those nations are most powerful who most fully accept his teachings. When we turn back to the beginning and ask what this influence is, we find in the lesson now before us pregnant answers. It shows us:

1. *The source of Christ's power.* It was his abiding union with God maintained by prayer. After his exciting Sabbath in Capernaum, when his disciples sought him the next morning, he had disappeared. But it was only a short walk from the town up into the hills. When I was camped one night where many suppose Capernaum to have been, I went in five minutes in among the basalt rocks which must always have been uninhabited as they now are. Yet there is no other shelter in those treeless hills; and any one might soon have found me in broad daylight as the disciples found their Master in the same region [Mark 1: 35-37]. He had been praying there since before the dawn. That statement is the preface to the account of his great tour, preaching and healing throughout Galilee.

But that statement alone does not reveal to us the secret of his influence, which has become world wide. If I were to choose from his own lips a single sentence explaining his power, it would be this: "I and the Father are one." And I would let him explain it, as he did when he said he could do nothing of himself, but only what he saw the Father doing; that the Father had given him life in himself and authority to execute judgment because he was the Son of Man. These supreme gifts of power and authority he received because he fixed his mind on God and communed with him. Put down in order what the gospels say Christ asked for in prayer and received; and you will know whence came that power of his which discloses itself in all the world today. You will know how you may receive power like his.

2. *Christ's power illustrated.* He delivered a multitude of people from their sicknesses of all sorts on this tour through Galilee. But the three synoptic evangelists each selected the same two instances to show his power. The first was healing a leper. The emphasis which all three put on the story is at the point where he exercises his power to make the leper clean. Leprosy was the symbol of moral death. No sickness is so repulsive as that. I can never wholly shut from my memory the sight of the lepers around Jerusalem, with noses, eyes, ears and lips gone and fingers rotting away, crying with hoarse voices for alms. Lepers used to be compelled by law to cry, "Unclean," when they approached people. They must always feel their loathsomeness. Only a man in such a condition could understand the full pathos of that appeal, "If thou wilt, thou canst make me clean." The "I will" of Jesus was the utterance of almighty power and purpose.

Leprosy was the symbol of sin—a moral malady which holds men in the grip of Satan. Many have tried to free themselves. They have written their resolves and risen with strong purpose, only soon to find themselves defeated, and to discover that sin is a disease rooted within, growing with an evil life that breaks out when least expected.

I am confident that the apostles used this incident to show to sinners the power of our Saviour. He alone can cleanse. He comes with healing, love, divine authority. He can make clean, and he will when sinners ask him to. He sometimes delayed the petitions of the sick to be healed. But he never paused a moment when a leper cried to him. His word at once was accompanied by a touch of love and power. This is the Saviour who invites us sinners to come to him.

3. *The nature of his power affirmed.* By selecting the incident of the palsied man healed the evangelists showed that the power of Jesus was distinguished from that of all other men. And they naturally associated this incident with that of the leper cleansed. That showed what his ministry meant. This declared it. When he said to the helpless man at his feet, "Son, thy sins are forgiven," the Jews, surprised and shocked, thought, "Who can forgive sins but God alone?" No one can. It is sometimes affirmed that men can forgive sins. If I offend a friend, can any other than that friend forgive me? Every man I meet may tell me that my offense is pardoned. But if the offended one is silent, all the assurances of others bring me no satisfaction.

When Jesus, for God, spoke to the sick sinner, was it strange that the Jews should call it blasphemy? But they believed that God alone could give the paralytic power to walk. When he did walk at the command of Jesus, then the evidence was before them that the word of forgiveness spoken by Jesus was also by the authority of God. The multitude accepted the evidence and "glorified God who had given such power unto men."

We know the conditions on which God forgives sin. The substance of the gospel is the words which Paul preached in the synagogue of Antioch. "Be it known unto you, therefore, brethren, that through this man is proclaimed unto you remission of sins." Multitudes know by inward assurance, by peace after repentance, what this remission means. Every one who has had the experience of forgiveness can proclaim that "through his name every one that believeth on him shall receive remission of sins." That is the best news ever brought into the world. When we supremely desire pardon and peace with God, it is given before we ask. It has been truly said that "for a man to pray for forgiveness whose heart is in a condition to receive forgiveness is like a man praying for rain in an equinoctial storm. The whole heaven is full of it. The earth and atmosphere are saturated with it. Take it. It will never be anything to you till you do take it. Melt it into your consciences. Coin it into your experience. Then it will bring forth rich and blessed results."

*The Sunday School Lesson for March 11. Text, Mark 1: 35-2: 12, and parallel passages. International Lesson, The Paralytic Healed.

The Church Prayer Meeting

Topic, March 4-10. Shaping Conduct by Truth. Ps. 25: 1-10; Heb. 4: 11-13; 1 John 3: 10-24.

Divine truth revealed for this purpose. It enlightens, warns, stimulates, guides.

[For prayer meeting editorial see page 295]

Missionary Topic: The Ecumenical Missionary Conference in New York. Acts 15: 1-6.

[See editorial comment in issue of Feb. 15.]

Education

—By the will of the late W. S. Benton, the Congregational academy at Montevideo, Windom Institute, receives $25,000 as an endowment. This school, organized in 1885, has hitherto been without endowment, though possessing a plant costing $20,000. In attendance and work it has been a leader among our denominational schools in the West.

—Yale University is more fully represented in the United States Congress than any other institution—five senators and eleven representatives. The classes of 1865 and 1867 have the largest number, three each. Harvard has four senators and ten representatives in Congress. Federal and state legislation is largely determined by men who have been trained in college halls.

The Box and the Biscuit

The box in which **Uneeda Biscuit** are packed (owned solely by National Biscuit Company) has made a revolution in biscuit selling.

The biscuit packed in the box made a new standard in biscuit baking.

Every day the standard of **Uneeda Biscuit** goes higher. Every batch we bake is better. Every box increases your liking.

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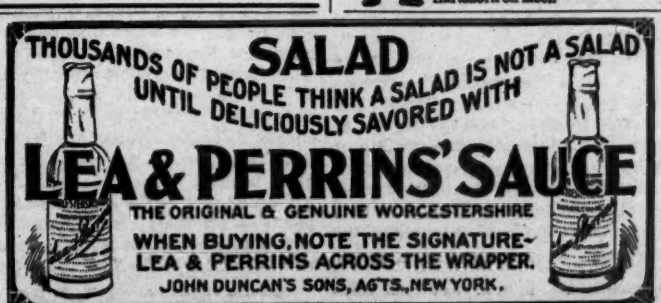

LITERATURE

Lincoln's Secretary of the Treasury

The new volume in the American Statesmen series,* by Prof. A. B. Hart, is about Salmon P. Chase. It does not profess to detail full particulars of its subject's life, but is a study and characterization of his services in connection with the anti-slavery movement in the West, the financial management of the country during the Civil War and the legal aspects of the reconstruction period. It is compact, yet comprehensive. It is based upon thorough study, is well proportioned and is eminently discriminating. The author has made use, with good judgment, of materials only lately accessible. His style blends popular and scholarly qualities skillfully, and the picture presented of Mr. Chase is satisfactorily full and clear.

The impression is confirmed that Mr. Chase fell short of being one of the greatest of men. His coldness of manner, his over-weening self-esteem, his controlling desire for the presidency and other defects are blemishes which no candid biographer can overlook. Nevertheless, Professor Hart's verdict is true, viz, that Chase was one of the most prominent figures in our country's history during the critical period leading up to and including the Civil War, that the nation's debt to him is immense for his diversified, untiring and able services, and that in many ways he was greater and better than he seemed to be. As an anti-slavery man he was one of the most consistent and fearless, never extremely radical like the Garrisonians, yet none the less always active and aggressive, even at grave injury to his own prospects, and he continued his loyalty and services to the colored race in every practicable form throughout his life.

As a financier, placed in charge of the nation's treasury at a time when the most experienced and sagacious statesmen and bankers often were utterly at a loss, he was obliged to use such powers and opportunities as he had, rather than to put in practice ideal theories. That mistakes now can be seen to have been made is true, but they were not due to him especially, and his honorable repute for preserving our national credit through the terrible strain of war was fairly earned, and of itself is a sufficient glory for any man. As a jurist he never ranked with legal minds of the loftiest quality, but may be said to have stood high among men of the second rank, and his career as chief justice of the United States Supreme Court was creditable and useful.

These points are brought out by Professor Hart with fullness and candor and in a lucid, impressive way, and incidentally a picture of the man himself is drawn which undoubedly is a faithful portrayal of his character, disposition and appearance to his contemporaries. No equally satisfactory volume about him has been written, and no subsequent biography is likely to surpass this in practical serviceableness.

South American Mountaineering

The passion for mountain climbing seems to resemble that for Arctic exploration. In spite of its excessive hardships and perils, its devotees seem as certain to return to it and as eager to pursue it as the pioneers who vainly have sought the North Pole, yet have escaped, after the most terrible experiences, only to recruit for a year or two among their friends and then to return to the frozen North. The author of *The Highest Andes*† is Mr. E. A. Fitz Gerald, although his companion, Mr. Stuart Vines, and several others contribute chapters. The scene of his effort was Argentina and his primary object was to triangulate the country in the immediate vicinity of Aconcagua, the highest mountain in America, and to ascend that peak to its summit.

Several previous attempts had failed, but in 1897 his party triumphantly succeeded, although only after trials and hardships sufficient to daunt the zeal of any but the most intense enthusiasts. The ascent was accomplished twice by members of this party, and subsequently they ascended the Catedral, another high peak, and Tupungato, adding to their list of victories the glory of making the first ascent of the last named mountain. They also did important work of a less exacting nature in the neighboring region, exploring, surveying and opening up the chief valleys to the intelligent knowledge of the world. The story of their experiences is well told here, principally by Mr. Fitz Gerald, and the book is another addition to the already considerable library revealing the tremendous power of the human will in accomplishing a cherished purpose, and also adding to our knowledge of secluded and rarely visited portions of the earth.

Indirectly much light is thrown upon the life and character of the common people of Argentina, the difficulties of travel, the possibilities of transcontinental railroads, etc. There are valuable notes on botanical specimens, fossils, the boundary dispute between Chile and the Argentine Republic and other significant topics. The book is graphic and entertaining, although of course its primary interest is for the explorer and the scientist. It is illustrated abundantly and well.

Christian Mysticism

This volume* contains the Bampton Lectures for last year, delivered by W. R. Inge. The author devotes himself chiefly to the philosophical side of his subject. He believes that a more general acquaintance with mystical theology and philosophy is to be desired, especially in the interests of the Anglican Church. After pointing out the general characteristics of Mysticism, he considers the mystical element in the Bible, Christian Platonism and Speculative Mysticism, Practical and Devotional Mysticism, and Nature-Mysticism in itself and in connection with Symbolism. In several appendixes are definitions of Mysticism and of mystical theology, and studies of the Greek and Christian Mysticism, the Doctrine of Deification and the Mystical Interpretation of the Song of Solomon. In reference to the gospels, he gives chief attention to the fourth, which is called the charter of Christian Mysticism. A Johannean Christianity he holds to be the ideal which the Christian mystic sets before himself. This he explains and interprets, warning also against its perils.

The remainder of the New Testament is dismissed briefly, and, in regard to the Apocalypse, it is declared that we find little or nothing of the characteristic Johannean Mysticism in it, and that the influence of its vivid allegorical pictures has been less potent than might have been expected. The traditional connection between Plato and Mysticism of course leads the author to devote careful attention to that philosophy, and he claims that Philo approximated later speculation even closer than Plato, and that his system is that of the later contemplative Mysticism and anticipates the greater part of Christian and pagan neo-Platonism. The teachings of Clement of Alexandria, Origen, Plotinus, Pythagoras, Gregory of Nyssa and others are analyzed. Mr. Inge denies that any of the writers with whom he has to deal can fairly be charged with pantheism. The mystics just named were those of the East, and the following chapter discusses those of the West—Dionysius, Victorinus, St. Augustine, Erigena, Bernard, Eckhart, etc.

Turning then to the more practical departments of his theme, he explains the beliefs and influences of Ruysbroek, Suso, Tauler and the author of the *Theologica Germanica*, referring also to Thomas à Kempis's Imitation of Christ, which he criticises on the ground of too large indifference to human interests. Madam de Guyon and Fénelon also are duly noted. His ideas about symbolism are suggestive, and he is not extravagant. True symbolism he believes to be legitimate and a necessary mode of intuition. False symbolism is at best frivolous and at worst a degrading superstition. The true meaning of our sacramental system can only be understood, he thinks, by those who are in some sympathy with Mysticism.

The effect of the Reformation upon the mystics is pointed out, the lesson that the eye of sense need not be closed in order that the spiritual eye may see, and the greatest prophet of Nature-Mysticism is declared to be Wordsworth, the object of whose life, it is claimed, was to be a religious teacher. The author's survey closes with Browning's relation to the subject. Emerson is dismissed as an unsafe guide, open to the reproach of having turned his back on the darker side of life. Mr. Inge holds that the special work assigned to the Church of England seems to be the development of a Johannean Christianity at once catholic and evangelical, without being either Roman or Protestant, and he suggests that the theology of the fourth gospel, in which are the principles of a sound and spiritual Christian Mysticism, may prove a reconciling agent between the opposite parties in the church.

Biblical Criticism

The American lectures on the history of religions for 1898-9 have been published with the title *Religion of Israel, to the Exile*. Professor Budde's standpoint is that of comparative religion and, therefore, he treats the Old Testament merely as a source of information. Before using these writings for his work he submits them to a careful critical examination. He first seeks the origin of the worship of "Yahweh" by the Hebrews and reaches the conclusion that he was originally a god of the Kenites. Then he traces the religious history of the Hebrews until "Yahweh" becomes their only god. The last three lectures discuss the character and growth of Hebrew religious thought from the foundation of the kingdom to the exile. It is a helpful work for scholarly Biblical students. [Putnams. $1.50.]

The Messages of the Later Prophets is the second volume in the series entitled The Messages of the Bible, by Prof. F. K. Sanders of Yale and Prof. C. F. Kent of Brown. This is perhaps the most difficult section of the Bible to put into modern language and chronological order. Yet such translation and arrangement are absolutely necessary for its thorough appreciation. The making of a paraphrase is more difficult than it seems at first sight. Each word and phrase must be weighed until the exact equivalent in modern language is obtained. The authors have shown exceptional skill. The introductory and connecting chapters add much to the book and make it practically a thorough Biblical commentary. [Scribners. $1 25.]

Professor Toy's commentary on *Proverbs* maintains the high standard of the International Critical Commentaries. We can give no higher praise. Proverbs presents comparatively few problems in criticism, but offers large opportunities to the expositor and exegete. Professor Toy's work is thorough and complete. The arrangement also is excellent. It is to be regretted that the book of Proverbs does not command a more prominent place in our preaching and study. [Scribners. $3.00.]

The Exiles' Book of Consolation, by Prof. Ed. König, is an inquiry into the unity of chapters 40-66 of the book of Isaiah and an examination of the various theories relating thereto. The author concludes that this section of the book of Isaiah is made up of several short addresses delivered at different periods. The book is important to the student of Deutero Isaiah, but hardly will re-

*Salmon P. Chase. By Prof. A. B. Hart. Houghton, Mifflin & Co. $1.25.

†In the Highest Andes. By E. A. Fitz Gerald. Scribners. $6.00.

*Christian Mysticism. By W. R. Inge. Scribners. $2.50.

ceive much attention from others. [Scribners. Imported. $1.50.]

Biographical

Two new volumes possess almost equal interest, although they differ widely. One tells of the life of a typical woman in a typical New England town during the larger part of the closing century. The other contains the reminiscences of an English society man and government official during most of the same period. Perhaps no more striking contrast could be afforded between the best sort of New England life and life in the mother country. One book is Mrs. Susan I. Lesley's *Recollections of My Mother* [Houghton, Mifflin & Co. $2.50], Mrs. Annie Jean Lyman of Northampton. The other is *The Recollections of Sir Algernon West* [Harper & Bros. $3.00]. Mrs. Lyman, a daughter of the Hon. E. H. Robbins of Milton, connected with a number of the leading families in eastern Massachusetts, married Judge Joseph Lyman of Northampton, where most of her life was spent. In both her homes she exemplified the strenuous yet gracious qualities of the finest type of New England character, illustrating its strong individuality, not wholly unmarked by eccentricity, yet universally respected and beloved and greatly useful. Northampton was one of the best examples of the New England town, and Mrs. Lyman was a leading spirit in its life. The volume is rich in interest and in indirect historical value.

Sir Algernon West's reminiscences are equally interesting, but less distinctively biographical. They abound in anecdotes and characterizations of famous people, the author having enjoyed a wide and diversified acquaintance. He was Mr. Gladstone's private secretary for several years, and considerable space is devoted to his impressions of his chief. Many leaders of English politics and society during the last fifty years appear in his pages, and his narrative is genial and delightful. It reveals a most agreeable personality in the author himself, and few men appear to have enjoyed more, while at the same time rendering useful service to their country, than he.

Noah Brooks has written, for the American Men of Energy series, a life of *Henry Knox*, the eminent major general of the Continental army. Knox was one of the foremost of Washington's trusted coadjutors, and after the Revolution he commanded the force which resumed possession of New York. He was Secretary of War for a time and influential in the organization of our first national Government, and rendered other important public services. He also founded the Society of the Cincinnati. Mr. Brooks has described his career effectively. [Putnams. $1.50.]——Messrs. E. P. Dutton & Co. have published *Wagner* [$1.25], by C. A. Liddgey. Here the critical element predominates. It is a detailed and enlightening account of Wagner's musical history, with analyses of many of his productions. It contains a chronological list of his compositions, with other tables of value, and some good illustrations. It gives in small compass all which most people care to learn about its subject.

Stories

Mr. Jeremiah Curtin has translated by authority the first half of the latest story by Henryk Sienkiewicz, *The Knights of the Cross* [Little, Brown & Co. $1.60]. Readers of this author will understand when we say that it is thoroughly characteristic. It deals with the picturesque, dramatic life of ancient Poland several centuries ago, when great jealousy was felt of the Germans, and when the avariciousness and cruelty of the Knights of the Cross—most of whom so far as contact with the Poles was concerned were Germans—provoked bitter hatred and fierce hostilities. The romantic love story which blends with the historical element in the plot is fascinating, and the wild, boisterous, yet not ignoble, life of the time is portrayed with the author's usual brilliancy and realism. No one of his previous works seems to us its superior. Of course human passions are conspicuous in many forms but the book's influence is elevating.

Catherine A. Janvier has translated from the Provençal of Félix Gras *The White Terror* [D. Appleton & Co. $1.50]. Whoever would comprehend the spirit and atmosphere of the French Revolution and the period immediately succeeding it will learn much from its pages. It is a thrilling romance, illustrating the alternations of authority, the reckless abuse of power by all in control, the prevalent slaughter and pillage, the terrible straits to which right-minded people were reduced, and the inherent causes of the failure of the revolution. It abounds in touching, pathetic scenes and is strong in the representation of character. It seems to have been translated finely.——Messrs. James Clarke & Co., of London, have sent us *Ritualism Abandoned*, by Kathleen Ireton. In the form of a spirited story the gradual awakening of an English ritualistic vicar from his subjection to ceremony and superstition, and the liberation of his spirit and his life which followed, are described. The narrative shows with uncompromising frankness the narrowness and bigotry and the Romish excesses said to characterize the high ritualists in the Anglican Church. The picture probably is not overdrawn. But the spiritual emancipation of the hero would have more significance if it were not due so largely to his love for a Nonconformist minister's daughter, an unnaturally perfect being.

Low life in London is the subject of Samuel Gordon in *Lesser Destinies* [H. S. Stone & Co. $1.25]. It is an engrossing drama, in which most of the actors are obscure working people, or even members of the criminal classes, and its strength lies in the vividness with which their history, their control by noble as well as base emotions or passions, their desolateness as well as the glimpses of happiness which sometimes rejoice them are revealed. It is a strong book, well written and full of touching interest.

Two more of the seven expected volumes of the Haworth Edition of the life and works of the sisters Brontë are *Shirley* and *Villette*, [Harper & Bros. Each $1.75], with introductions by Mrs. Humphry Ward. These famous novels themselves need no comment. The edition is handsome in every respect. It is illustrated, and Mrs. Ward's prefaces are discriminating and valuable.——*Two Children of the Foothills* [Sigma Publishing Co. $1.25], by Elizabeth Harrison, is really a plea for kindergarten work and an exposition of the value of the Mother Play Book, a volume used with good results by kindergartners. The story describes the influence upon two frontier children of the sympathy and instruction of the author and a friend. All immediately concerned with the education of the young will find the book valuable, but it does not lack general interest.

Mr. Hamlin Garland's *Prairie Folks* [Macmillan Co. $1.25], which came out first in 1892, is reprinted. It contains a dozen or so of his short stories with about as many poems. The stories are graphic and full of faithful local coloring and the volume is a companion piece to his Main Traveled Roads.——Mr. C. W. Chesnutt has chosen an unusual theme, the characteristics of the mulatto portion of the colored race, for his volume, *The Wife of His Youth and Other Stories* [Houghton, Mifflin & Co. $1.50]. They are fresh, entertaining stories, evidently based upon close observation of the differences between the mulattos and the darker Negroes, and portraying interestingly their special ambitions and the peculiar conditions of their life.——*Tales Told Out of School* [C. W. Bardeen. $1.00], by E. S. Ellis, contains a number of short stories about schools and scholars which are graphic and point some wholesome morals.

Miscellaneous

The second and third volumes of Dr. W. H. Fitchett's *How England Saved Europe*, the first volume of which we noticed on Feb. 8, carry on the history of the struggle between England and Napoleon which culminated in the war of 1815 down to the rout of Vittoria and the storming of San Sebastian by the British in the Peninsular War. The author is rhetorical in manner and free in comment and criticism, but the glow of his style imparts a decided interest to his narrative, and we have observed no errors. He has a lower opinion of Napoleon than most historians. This portion of the history brings out vividly the story of the great fiasco of the invasion of England from Boulogne, and makes plain the motive of the succeeding struggle with Austria and Russia, which was primarily to conquer England. No other history, so far as we can recall, makes this fact so distinct. [Scribners. Each $2.00.]

Prof. John Bascom's new book, *Growth of Nationality in the United States*, is the fruit of college lectures on the Constitution of the United States, the relations of which to our national life it discusses with clearness. The larger issues which have arisen, such as strife between groups of states for control, reconstruction and nationality, etc., are dealt with at length, and numerous minor topics receive due attention. It is pointed out that the narrow colonial provincial life has been a hindrance to national unity of sentiment and purpose, and that other hindrances have been divergent types of social life and the embarrassment growing out of the interior federal character of the Constitution, as well as contention among classes as to their respective rights in the state, which the author rightly terms the most perilous of all. Furthermore, the entrance of the commercial spirit into politics is a grave danger. The author compares our own country with Great Britain in respect to the political history of the closing century, and points out how far the comparison is unflattering to us. The book is timely, practical and judicious. [Putnams. $1.25.]

Mr. M. H. Spielman is the author of *Hitherto Unidentified Contributions of W. M. Thackeray to Punch* [Harper & Bros. $1.75]. Evidently many errors have been made hitherto in pointing out Thackeray's contributions to *Punch*, but Mr. Spielman has consulted the authoritative editorial day book, in which each contributor's name in every issue is recorded with details. The result is an interesting volume, which appears to substantiate all its claims. Many contributions are admirable, but others are singularly dull and disappointing. Thackeray was at his best in his short articles and his sketches for designs. When he indulged himself at length in such work he became tedious. Possibly his style of wit was popular in his time, but it seems to justify fully the criticism often made that *Punch* is frequently as heavy as it sometimes is brilliant. The book is illustrated excellently, but many of the pictures seem to have been drawn by others, even when Thackeray suggested the subject and treatment. The book is an important addition to the literature of Thackeray and it contains a valuable bibliography of his contributions to the famous journal.——Mr. W. H. Lent, in *The Holy Land from Landau, Saddle and Palanquin*, has described experiences of travel in Palestine. There is nothing novel in his record, but it is a good example of what most tourists see and it is admirably written. The author is evidently an earnest Christian, and his impressions are colored by his religious feeling to a greater degree than those of many other tourists. [Bonnell, Silver & Co. $1.50.]

The latest volume of the Beacon Biographies is *Thomas Paine*, by Ellery Sedgwick. It is well written and daintily issued. But the author seems too positive as to Paine's religious character. [Small, Maynard & Co. 75 cents.]——The second volume of the *Report of the National Commissioners of Educa*

tion for 1897-98 and that of the *Massachusetts Bureau of Statistics of Labor for* 1898 are just out and are full of important facts and statistics. The first part of the latter deals with Sunday labor at considerable length. In the former the reports on College Entrance Examinations, Normal Schools and The Relations of Public Libraries to Public Schools are specially valuable.

Notes

—— The finest known collection of editions of Burns is that of W. J. Angus, who died lately at Glasgow, an expert in regard to Burns and compiler of a valuable Burns bibliography soon to be published.

—— The valuable address on the atonement, recently given by Prof. Egbert C. Smyth at the Boston Ministers' Meeting, has been published in a pamphlet and is on sale at the Congregational bookstore. He shows that the theory that Christ's death was a ransom to Satan was not as prevalent in the early church as often has been supposed.

—— In no previous year have so many valuable and important gifts of specimens and collections been presented to the Peabody Museum at Harvard as during that closing Sept. 28, 1899. Among others was the Kimball collection of more than 1,000 ethnological and archæological objects formerly exhibited in the old Boston Museum. Other articles come from Singapore, Samoa, Florida and other parts of the United States.

—— Theodore Thomas, the famous orchestra leader, proposes to give his musical collection to the Newberry Library. It is the largest and most valuable in the country. Among its treasures are the programs of every concert Mr. Thomas has given. These in themselves furnish a history of the development of music in the United States. The directors of the library are preparing a place for the gift, which with previous treasures will make it the richest in musical literature in the country.

The New Books

THEOLOGICAL AND CRITICAL

A PROBLEM IN NEW TESTAMENT CRITICISM. By M. W. Jacobus, D D. pp. 285. Charles Scribner's Sons. $1.50.

WAS SAVONAROLA REALLY EXCOMMUNICATED? By Rev. J. L. O'Neill. pp. 202. Marlier, Callanan & Co. 75 cents.

SOCIOLOGICAL AND ECONOMICAL

A TEN YEARS' WAR By J. A. Riis. pp. 267. Houghton, Mifflin & Co. $1.50.

MONOPOLIES AND TRUSTS. By R. T. Ely, Ph. D., LL. D. pp. 278. Macmillan Co. $1.25.

EDUCATIONAL

A RATIONAL GRAMMAR OF THE ENGLISH LANGUAGE. By W. B. Powell and Louise Connolly. pp. 320. American Book Co. 60 cents.
The author's system is new in not being based on Latin grammar. The relation element in the English language is emphasized and special attention is given to the verb. The book has been used successfully in the Washington schools and educators should examine it.

FIRST DAYS IN SCHOOL. By S. T. Stewart and Ida Coe. pp. 92. American Book Co. 25 cents.
A simple, well-arranged and attractive primer for young children.

BIOGRAPHICAL

CHARLES FRANCIS ADAMS. By C. F. Adams, LL. D. pp. 426. Houghton, Mifflin & Co. $1.25.

STORIES

TO HAVE AND TO HOLD. By Mary Johnston. Houghton, Mifflin & Co. pp. 403. $1.50.

MISCELLANEOUS

ANGLO-SAXONS AND OTHERS. By Aline Gorren. pp. 158. Charles Scribner's Sons. $1.50.

SHAKESPEARE'S JULIUS CÆSAR. Edited, with notes, by G. W. and Lois G. Hufford. pp. 205. Macmillan Co. 25 cents.
One of the series of Pocket English Classics.

The Lord can prevent trouble or remove trouble, but what is best of all he can sanctify trouble, making them real blessings, and that is what he, out of infinite love, generally chooses to do.—*Christian's Pocketbook.*

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, March 11-17. Rejecting Christ. Mark 12: 1-9.

If the rejection of Christ today be only a deliberate refusal to have anything to do with him—a sharp decision against his claims and his cause—then the number of those who reject him is relatively small. Not many men have dared to drive from their hearts all thought of Christ, or to declare to themselves or others that they would have naught to do with him. Indifference, absorption in other things, the disposition to postpone to a more convenient season—these are things which keep most men from openly allying themselves with Christ. We cannot believe that men taken in the mass are so depraved, so hostile to the Christ of history, as to commit the terrible sin which has lain like a shadow on the Jewish race ever since the cry, "Crucify him. We will not have him to reign over us," rang through the streets of Jerusalem.

But the sad thing about this matter is that indifference, indecision, amount practically to a rejection. Sooner or later Jesus comes to close quarters with every human soul. There is this difference between him and other spiritual leaders. They put forth their teachings, but did not emphasize a personal relationship to themselves. Socrates never said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Ralph Waldo Emerson never said, "If ye do not believe that I am He, ye shall die in your sins." Browning never said, "He that hath the Son hath life, and he that hath not the Son hath not life." Many men drift along for years without the nerve to decide this great question, but I believe that every true man has times when the personal Christ presses in upon his life. Through some messenger—a yearning mother, a devoted teacher, a loving friend, a pastor, a passing evangelist, or through his own reading of the New Testament—comes the simple, strenuous command, "Follow thou me."

If the answer is, "Not yet," God in his mercy repeats the invitation over and over again. Jesus Christ is the most inevitable being who has ever walked this earth. We cannot escape him. He is continually confronting us in the best literature, the noblest poems, the finest statuary and the most beautiful paintings of the world. If you reject him in early years or do what is equivalent to rejection, *i. e*, postpone action with reference to him, you are likely, suddenly, in some distant corner of the earth, it may be, to see the marred face of the Son of Man as he bends his yearning look on you alone. The pathos of life is that while the appeal of Christ is no less tender, the human heart, as it goes on in sin or in indifference, loses its earlier susceptibility. And the evil effects of one rejection after another accumulate until character is undermined, and he who was made capable of fellowship with God becomes more fit to associate with brutes.

Let us who are Christ's not fail to take to heart the lesson, too. The saddest of all rejections of Christ are those in the house of his friends. Men in offices and shops who profess his name, who call him "Lord, Lord," but do not the things which he says, are rejecting him quite as much as those who are openly his enemies, or who have all their lives maintained a non-committal attitude. When hatred and envy supplant love and tenderness in our hearts, when we fail to accept the truth as it is revealed to us, when we profess one thing on Sunday and act out during the week time precisely the opposite principles, we are rejecting Christ, and some day our offended Lord will utter in our ears, "Woe unto you, hypocrites."

Our New View Point

It Indicates Educational Values

When we consider the space given by *The Congregationalist* to the progress of learning, it is inevitable that the New View Point should note it.

Mr. George H. Martin, a supervisor of the Boston public schools and for many years a member of Massachusetts's Board of Education, finds the Point in the following:

"In my opinion, The Congregationalist has more right to call itself an educational paper than many which claim that title. It puts the chief emphasis where it belongs—on Christian nurture in the home as the foundation of a Christian education. At the same time it is loyal to the traditions of our denomination in fostering 'sound learning'—in its sympathy with the seminaries and colleges East and West. I do not know where else we could go for the information it furnishes."

Special interest attaches to the activities of several Congregational institutions because of recent changes in presidents. Our readers will recall that this paper has not failed to present attractive personal sketches and to indicate new lines of policy. Anniversary points, college life, the work of exceptional preachers and lecturers have all been treated. Eminent leaders in these centers of learning are frequent contributors to our columns.

The National Council set before us the present day seminary. Whatever will interest our readers in this connection will be considered.

There is another educational side to this New View Point: if the boys and girls in your family are looking toward college, you will need the paper *which best reflects twentieth century education.*

For this topic, in all its phases and departments, tell your friends to read regularly this journal.

Yours, *THE CONGREGATIONALIST,*
Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational colleges and Academies in seventeen States. Ten free Christian schools in Utah and New Mexico. S. F. WILKINS, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. S. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 10.30 A. M. Bible study 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to S. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601, Congregational House. Annual membership $1.00; life membership $20.00. Miss Mary W. Brooks, Treas.

A Broadside of Maine News

Consulting State Editors: Rev. Messrs. C. D. Crane, Yarmouth; E. M. Cousins, Biddeford; E. R. Smith, Farmington; H. W. Kimball, Skowhegan; H. E. Lombard, Cherryfield; and Mr. W. P. Hubbard, Bangor

Town Civics

The March broadside would be hardly complete without some reference to "town meeting." A citizen is reported to have said recently that he was more interested in wireless politics than in wireless telegraphy. Washington, D. C., is not the only place where there is ignoble wire-pulling. A "trade and dicker" is as bad in town meeting as beneath the central dome. Town offices should be filled by the best available men, irrespective of party affiliations, and national politics should not be allowed to intrude. Moreover, the town "boss" should be squelched!

How It Used to Be Done

Looking over the old conference minutes, we came upon the following from the records of 1844: "Resolved, That it be recommended to the churches of this conference to observe the first Monday in January, 1845, as a day of humiliation, fasting and prayer for the outpouring of God's Spirit upon us. We recommend that a committee be appointed to visit each church belonging to this conference as soon as may be after said day of fasting and prayer. Also that the committee to visit each church consist of the ministers and such lay brethren as can go from two churches." A list is then given of all the churches, with the names of the visiting churches in each case. Might not such a series of meetings, if arranged now, bring our people into a closer fellowship and result in great spiritual blessing?

How Shall Missionary Churches Give

Maine is emphatically a home missionary state. Therefore, instead of sending much money out of the state for home missionary purposes every year, would it not be wiser for all that money to go to the Maine Missionary Society with the understanding that we will forward to the parent society only as much as can be spared? Is it not altogether disproportionate for a home missionary church, receiving a grant of $50 or $100, to give $10 to the M. M. S. and $10 to the C. H. M. S.? The propriety of contributing largely to the American Board or American Missionary Association can be easily understood. Our missionary pastors are often unpaid, and always underpaid, and we run behind in expenses. Shall we impoverish Peter to pay Paul? Instead of giving $5 to the M. M. S. and $5 to the C. H. M. S., why not give $10 to the M. M. S.?

The Statistics for 1900

The annual statistics show results that are not as bright as could be desired. Two churches have been added to the list and two dropped. The total number, 250, are served by forty-seven pastors installed and 118 pastors otherwise inducted, and thirteen regular supplies. The net loss in membership is 236—the largest for a long time—the present enrollment being 21,596, including 3,769 absentees. The S. S. report shows 21,028 scholars, a loss of 1,024. The Young People's Societies report a loss of sixteen societies and over 800 members. The total of benevolences is $51,973, a gain of nearly $4,000, wholly in the columns of our regular benevolences.

The fifth year statistics show a slight falling off in value of houses of worship and parsonages. The amount of invested funds, $222,143, distributed among 101 churches is a gain of more than ten per cent. over the amount reported five years ago. The indebtedness, $68,393, is almost exactly the same as in 1895. The average salary as far as reported is reckoned at $720, but since some of the churches combine in supporting pastors the average really amounts to $829. This is exclusive of any consideration of use of parsonages.

E. M. C.

Augusta's New Leader

The coming of Rev. Norman McKinnon to Augusta seems in more ways than one to continue a natural line of succession, and emphasizes the favor of that people toward the vigorous, progressive qualities so often conspicuous in the Scotch nature. Like his predecessor, Rev. J. S. Williamson, who resigned this pastorate last June, Mr. McKinnon is a native

REV. NORMAN MCKINNON

of Scotland, where in his youth he inherited the traits and received the training of the Highlanders. Coming to this country in 1882, he studied at what is now Frye Preparatory School, and later took his theological course at Bangor Seminary. Thereafter, contrary to the usual order, he broadened his education by a college course at Bowdoin. His first pastorate was a St. John, N. B. He studied again at Harvard Divinity School, and from there went as pastor to Dover and Foxcroft. His pastorate at Augusta, where his acceptance of the call was received last Sunday, is to begin June 3.

Our Bangor Letter

Though not, strictly speaking, in the Bangor district, we are near enough neighbors, on the one hand, to Foxcroft and Dover and, on the other, to Augusta to be interested on both sides, and the draft of the latter upon the former for a new pastor has aroused our earnest attention. It became more and more evident for a good while that Rev. Norman McKinnon of Foxcroft and Dover church would be the final choice of the Augusta church. We sympathize with the Foxcroft and Dover church in the loss, also with Augusta in the gain. An especially pleasing fact is that Mr. McKinnon is not to be removed from the state.

Bangor can lay good claim to have the oldest war correspondent in New England, if not the oldest in the world, in the person of Hon. A. W. Paine, who wrote for the Boston *Advertiser* in 1839, during the exciting times of the Aroostook war. His letters were widely copied in this country and in England. The controversy which came so near to resulting in actual war concerned the northern boundary of Maine and was settled by the famous Webster-Ashburton Treaty in 1842, by which Maine lost many thousand acres of valuable land. Mr. Paine is also the oldest lawyer in New England in actual practice, having been in the practice of his profession uninterruptedly for sixty-five years. Notwithstanding the weight of his eighty-eight years, he is as regularly at his office as any of the younger men.

The recent lecture by Gen. J. B. Gordon, ex-governor and ex-senator from Georgia, on The First Days of the Confederacy, was largely attended and enthusiastically applauded. The reception given him reminded one of the greetings that Hannibal Hamlin used to receive when he spoke in Norombega Hall. General Gordon was invited by a committee of the G. A. R. to aid in raising funds for the "perpetual care" of a lot at Mt. Hope Cemetery set apart for the burial of deceased comrades. A sufficient sum has now been secured, and hereafter the flag will be kept flying over the graves of the departed heroes year in and year out.

At the grand encampment in Portland, Feb. 15, Mr. S. T. Snipe of Bath was elected commander of the G. A. R. for the current year. He enlisted in 1861, when only seventeen years of age. He holds several places of trust and responsibility in Bath, not the least of which is deacon in the Winter Street Congregational Church.

Plans have been drawn by a young Boston architect, a native of Bangor, for a new library building, which we hope will at an early day take form in marble and granite. Our Public Library now contains nearly 50,000 volumes and has an endowment fund of $112,000.

The sympathy of the churches in Maine goes out tenderly to Rev. E. M. Cousins of Biddeford, corresponding secretary of the General Conference of Maine, in the loss of his eldest son, a fine youth of sixteen years.——The late Rev. E. G. Porter of Lexington had many warm friends and admirers in Bangor, who are grieved at his death.——Hon. E. R. Burpee of Bangor, with his family, has gone to Europe for a stay of several months.

PHILLIPS.

Conditions in Union Conference

The eighteen churches of this conference show slight evidence of progress in their statistics. They are situated in parts of Cumberland and Oxford counties and all are in towns or villages. In 1889 their total membership was 936; in 1899 it was 972, and this though within five years two new churches have brought in about eighty members. But during ten years a number of churches have lost one-fourth of their members and a few have gained one-third. One explanation of the condition is that every town in the conference lost in population during 1880–1890. The fifteen towns in which there are Congregational churches lost 2,000 people. *Stowe*, where is our smallest church, lost one fourth of its population, and *Bridgton* with all its enterprise lost 258. The tide of population is flowing out to the cities and the far West. Young people leave as soon as they can take care of themselves.

"Not one young man in our resident membership between eighteen and thirty years of age," is the report from two churches. If a church holds its own under such circumstances it is doing good work, and even to hold its own from year to year requires much hard work and expenditure of missionary money. Among the formerly strong churches

may be mentioned those of *Otisfield*, *Waterford* and *Lovell*, all of which have quite recently celebrated their centennials. *Fryeburg*, the oldest in the conference, had 135 members fifty years ago; today it has eighty-five. In 1856 *Waterford* had 200 members; now it has forty-nine. To be sure this church was divided in 1865, but the two churches today have only 100 members. *Harrison* at its best had 106 members. For a number of years the average has been but forty-five. However, several churches during recent years have renovated their houses of worship. These include *North Waterford* and *Waterford*, *North Bridgton*, *Lovell* and *Harrison*.

Of the forty-nine churches of all denominations in the conference limits, there are eighteen Congregational, ten Methodist, seven Free Baptist, seven Universalist, three Calvinistic Baptist, two Advent, one Christian and one New Jerusalem. Of the Congregational, fifteen hold services all the year; of the other denominations, fourteen hold services each Sunday, and the balance occasional services only, if at all. Thus practically fifteen towns are under the religious care of twenty nine churches. The population of these towns is about 14,000, giving an average of nearly 500 to each church. It becomes evident that there is work enough for all existing churches without encroachments. The great need of this section is the missionary spirit. If pastors and all Christians possessed it more, destitute places could be occupied and reports of progress could be made by all the churches of Union Conference. A. G. F.

"Old Home Week"

There is much interest in Old Home Week for Maine, and quite a rivalry between Portland and other places. It is estimated that over 210,000 Maine natives are living elsewhere and a warm welcome will be extended to them this summer if they can visit the old home. We can promise them Aroostook potatoes at least, if not all sent to South Africa. We are told that 15,000 barrels as a first installment have been sold to Great Britain. Those who visit Bangor may have a sight of our Spanish cannon, recently established on the approach to the Custom House. Two bronze tablets tell that it was cast in Seville in 1787, was dismounted at Fort Toro June 15, 1898, presented to Hon. C. A. Boutelle and by him given to the city of Bangor, October, 1899. D.

A Christian Endeavor Tour

BY REV. C. D. CRANE, PRESIDENT MAINE C. E. UNION

We started from Yarmouth on the Monday of last week, just after the blizzard, and sped to Bangor. Tuesday was spent at Ellsworth with the Seaside Local Union. It includes twelve societies, which were well represented as to reports and attendance. In the evening a well attended rally was held at Hampden, where the ninth society was organized. Following the address of the state president, a delightful reception was held. The Epworth League was present by invitation, and Bangor was also represented. Thence the "sunrise route" brought us to Cherryfield Wednesday evening to greet the Endeavorers of the West Washington Union. Then journeying to Cherryfield, we tarried over Sunday with former parishioners. Monday evening found us at Calais, on the easternmost rim, where the local union includes societies on the English as well as American side of the St. Croix; an enthusiastic meeting was held. Eastport was the last point on the line of visitation.

It is apparent that Christian Endeavor in Maine is prosperous. Since the last state meeting, in September, nine Junior Societies have been organized and three reorganized. The Portland Local Union will spend the evening of March 7 at Yarmouth by special invitation.

Our Benevolences

The lever of comparison is always effective in raising standards. In the hope that the comparisons may be of profit to the churches the following table has been compiled. The table shows the amount contributed to the seven benevolent objects of our church, as tabulated in the Year-Book. The amount under "other benevolences" was not included because the desire is to show simply what has been contributed to denominational work. The figures show the amount contributed per resident member, this being the fairest test, since absent members are rarely in close enough touch with the home church to contribute through it. The rank in benevolences and the rank in size are compared. The average amount contributed by the resident members of the churches of the whole state for the year was $1.52 per member. As soon as the Year-Book for 1900 is published a similar table will be of interest to compare progress or retrogression. As a rule only churches having over 100 members have a place in the table, but the churches which are starred, though having less than that number, are noted because of special generosity.

Name.	Rank by Amount of Benevolences Per Capita.	Rank by Resident Membership.
*Castine,	$8.00	55
Portland, State St.,	7.01	4
Portland, High St.,	6.47	6
*South Freeport,	5.65	54
*Orland,	5.30	56
Kennebunk,	4.35	41
Bath, Winter St.,	4 27	19
Augusta,	4.10	13
Belfast,	4.05	33
Bangor, First,	4.02	22
Portland, Williston,	4.01	2
South Berwick,	3.90	36
Bath, Central,	3.81	45
Calais,	3.70	17
Bangor, Central,	3.70	8
Rockland,	3.07	32
Hampden,	3.06	51
Portland, Woodfords,	2.96	10
Searsport,	2.89	50
New Gloucester,	2.84	98
Portland, Second Parish,	2.80	1
Bangor, Hammond,	2.74	3
Brunswick,	2 67	22
Cumberland Mills,	2.54	12
Gardner,	2.34	34
Gorham,	2.27	9
Farmington,	1.87	30
Machias,	1.82	22
Jonesport,	1.65	44
Brewer,	1.39	15
Auburn, High St.,	1.28	7
Alfred,	1.16	46
Waterville,	1.14	11
Biddeford,	1.10	18
Lewiston,	1.10	12
Newcastle,	1.08	38
Skowhegan,	1.07	27
Cumberland Center,	1.04	28
Saco,	1.00	31
Westbrook,	.99	20
Ellsworth,	.99	28
Portland, West End,	.98	43
Madison,	.96	42
Freeport,	.93	45
Camden,	.84	33
Bucksport,	.65	21
Yarmouth,	.60	16
Limington,	.59	37
Brownville,	.58	24
Bethel,	.56	37
Warren,	.52	38
Orono,	.42	53
Houlton,	.40	48
South Paris,	.36	20
Island Falls,	.34	40
Norway,	.32	39
Deer Isle,	.17	25
Winthrop,	.17	52
Sanford,	.09	26
Foxcroft and Dover,	.00	5
Fort Fairfield,	.00	47

Figures About the Churches in Maine

The first Congregational church organized in what is now Maine was at York in 1672; the next was at Wells in 1701; then South Berwick, 1702; Kittery, 1714; Eliot, 1721; and Portland, 1727. Up to 1867 there were 314 churches organized in Maine, a few of them being formed as Presbyterian and afterward becoming Congregational. In the years 1867-98 the number was increased by forty-seven, making a total of 361 from the beginning. Of these 113 have become extinct or been merged into others, so that the number now on the rolls is 248.

Maine was the pioneer State to organize a general conference, in 1826, and from that time the records have been published. The number of members received to the churches prior to 1826 is estimated as about 21,314, and from then through 1898 about 66,500 members have been received. The membership is reported as 7,685 in 1827 and 21,833 in 1898. The number of Congregational ministers in Maine in 1826 was 65; in 1858, 201; in 1878, 176; in 1898, 192. The necrology of 550 ministers is referred to in the index in the semicentennial number of the Minutes (1876).

Among the present ministers of the State the Minutes of 1898 report five who have been ordained more than fifty years: Rev. Messrs. D. B. Sewall, South Berwick (o. 1842); Amos Redlon, Augusta (o. 1842); L. W. Harris, Sherman Mills (o. 1842); Elijah Kellogg, acting pastor, Harpswell (o. 1844); T. G. Mitchell, Madison (o. 1846). The following have served their respective churches more than twenty-five years: Rev. Messrs. Francis Southworth, Bethel Church, Portland (from 1865); W. H. Fenn, D. D., High Street Church, Portland (1866); W. H. Haskell, Second Church, Falmouth (1869); William Forsyth, Bucksport (1870); A. H. Wright, St. Lawrence Street Church, Portland (1871). The average term of pastoral service of the fifty-five pastors by council is four years, eleven months, and of the 115 otherwise inducted four years, eight months.

The number in the Sunday schools in 1830 was 11,593, in 1898 22,210. Christian Endeavor had its birth in Williston Church, Portland, in February, 1881. The number of societies in Maine Congregational churches at present is 179. Of benevolences no record was kept prior to 1852. From then to 1876 the total amount given was $829,968; from 1877 to 1886, $396,447; from 1887 to 1896, $680,330.

Further information in reference to the churches and ministers of Maine may be found in Sullivan's History of the District of Maine, 1795; and more fully in Rev. Jonathan Greenleaf's Sketches of the Ecclesiastical History of Maine, 1821; Williamson's History of Maine, 2 vols., 1832; The American Quarterly Register, Vol. 13, 1840; Minutes of the General Conference of Maine, 1826 to 1898, especially those published in 1867, 1876, 1886 and 1896, which contain condensed lists of churches and ministers, with the dates attached. See also Maine Missionary Sermons and Reports, 1808-1898, and the *Christian Mirror*, which gave weekly news of the churches from 1822 until its incorporation with *The Congregationalist*. E. F. D.

For Better Enforcement of Prohibition

Renewed interest in temperance work has been manifest in recent months in many parts of the state. Organizations, activity, preaching and talking have been most potent influences for righteousness of late. At CALAIS a Civic League was organized not long ago for aggressive work, with much enthusiasm. A branch has been formed at SANFORD, also, and the former pastor, Rev. C. L. Woodworth, was present to make an address. LEWISTON has spoken forth through some ringing addresses, and WINTHROP has held a successful mass meeting to push the reform. At GREENVILLE Mrs. J. H. Everleth, who owns shares in her late husband's property, gives notice that no violation of the temperance laws will be allowed without prosecution.

Among the Churches

BATH.—*Central.* The S. S. library is to be open Thursday evenings for teachers and students who may wish to use the books of reference. It has a department of Bible study, including dictionaries, commentaries, etc., one of fiction and travel relating to Palestine, and one of missionary literature. The pastor, Rev. D. L. Yale, lately gave an interesting lecture on The City of Washington.

PATTEN is a center of a lumbering region, and the church does good work in welcoming to its services woodsmen who are in town, also in supplying good reading to scores of camps. On each paper is an invitation to the church services, which the men often gladly accept.

BELFAST.—The late Dr. G. W. Field, who was a native of Belfast and always loved his early home, left a legacy of $2,000 each to the public library and the Congregational church.

SOUTH BERWICK.—Union meetings held for 10 days were productive of good. A S. S. Association of the three Berwicks met recently, with 60 delegates present.

Life and Work of the Churches

For explanation of new plans in editing these columns, see editorial, Church News, but not Church Gossip, on page 294.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Monday, March 5, at 10 A. M. Speaker, Rev. E. C. Moore, D. D., of Providence, R. I. Topic: The Attitude of a Pastor in Matters of Biblical Criticism.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

PORTER CHURCH, Brockton, fiftieth anniversary, Mch. 4-9. Anniversary day proper, Mch. 6.

BOSTON Y. W. C. A., annual meeting, Berkeley Street Building, Mch 6, 2.30 P. M. Address by Dr. Reuen Thomas.

EVANGELISTIC ASSOCIATION OF NEW ENGLAND, Park Street Church, Mch. 5, 12 M. Speaker, Joseph Cook. Subject, Helps and Hindrances to Revivals.

WOMAN'S BOARD OF MISSIONS, Suffolk Branch, Dedham, Mch. 6, 10 A. M. Basket lunch.

HOME MISSIONARY SOCIETY, annual meeting, Detroit, Mich., June 5-7.

ECUMENICAL MISSIONARY CONFERENCE, New York city, April 21-May 1.

INTERNATIONAL C. E. CONVENTION, London, Eng., July 14-18.

LOWELL'S CHURCH LIFE

If to be visited by four energetic evangelists within two months is to be evangelized then the city of Lowell has been thoroughly cared for in this respect since the new year came in. A three weeks' campaign closed Feb. 25 after services conducted only in the large Methodist and Baptist churches, but the work is under the auspices of a union of twelve churches in that section of the city and includes the Eliot and Highland Churches of our denomination. Rev. C. L. Merriam of the latter church has been especially helpful in the arrangements, and the meetings have been largely successful in numbers and interest. Certainly the entire city has been aroused to a fresh consideration of the question of religious life and conduct, while larger or more enthusiastic meetings are seldom seen than have attended these services, whose after effect must await future reporting.

The successful services at Trinitarian Church have already been reported in these columns. Of the large number interested at that time three divisions were made, of which those who are most mature are to be received into church membership at the March communion; the other two, separated by ages, are divided into intermediate and junior sections of the Y. P. S. C. E., whose meetings are held apart from those of the senior section. Both sections are pursuing a regular course of Christian instruction under the guidance of the pastor, Rev. G. F. Kenngott, who makes use of Dr. Gladden's little book, Being a Christian, in this work with the intermediates, but who largely relies upon direct use of the Bible itself in the junior section, where the aim is chiefly to familiarize the mind with the Word of God. The church has provided Bibles for each member of the Junior Society. In addition to these two meetings each week the pastor has found it wise to introduce a brief talk on some phase of Christian nurture at the regular prayer meeting. Thus the large responsibility for many young converts is being met by this eager and zealous church.

At the First Church Dr. Warfield continues the wholesome work which characterized the opening of his pastorate. With a patience that never presses with unwise zeal and yet with a persistence which never forgets the cherished purpose, he has devoted himself to healing so far as possible the breach between the two wings of the old First Church of Lowell. At the Christmas season of good will a letter was sent to the First Trinitarian Church, in which the forgiveness for wrongs done and words spoken in the heat of controversy was asked in the name of Christ, and the blessing of a common Lord implored upon those whose desire to serve both Christ and his church was fully recognized. The letter met as full and cordial response from those to whom it was sent. Meantime many conferences and consultations between these wings of the old church have been held seeking to adjust the property suits between them without the machinery of the courts. While it is yet too early to record results, all Christian hearts have been pleased with the formal warrant just posted on the doors of the First Church, calling a meeting of the society "to see if this corporation will compromise, adjust and settle all the controversies between it and the First Trinitarian Church; and to take action in relation to raising money for said purposes."

At Eliot Church an addition of thirty one members, twenty-three by confession, at the January communion, made the opening of the new year memorable, and the work of the active pastor, Rev. G. R. Hewitt, meets with a remarkable unanimity of approval. The senior pastor, Dr. Greene, beloved of the whole city whose spiritual welfare he has so long and diligently sought, continues in a comfortable degree of activity, although not possessed of the strength that will warrant him to undertake regular pulpit duty.

Highland is bending all its energies to the completion of its great task of raising its long-standing debt of $23,000. Only about $5,000 yet remain to be secured before the appointed day in April which conditioned the opening subscription and the spirit of self sacrifice awakened in the church and of friendly sympathy from those outside forbid the thought of failure. A public school teacher who had already engaged the long desired passage to Europe next summer has turned the money saved for this purpose into the fund, and a Methodist neighbor has instructed the committee to call upon him for the last $500 needed.

Kirk Street, under the active labors of Dr. Bartlett, has made rapid strides and is now both numerically and financially the foremost church in Andover Conference. The growth during Dr. Bartlett's four years' pastorate has been phenomenal; the additions to membership have been 121 in excess of all losses and the present membership is 591. The society has raised for its own expenses, including the remodeling of the interior of the building, the sum of $39,171, while the donations to charity in the same period have been $37,893. The services at this church continue to be exceptionally popular, thanks not alone to the generous outlay for musical attractiveness, for which this church is now well known, but thanks also to the ready wit, the genial spirit, and the hearty cordiality ever manifested by the tireless pastor.

G. H. J.

FALL RIVER AND ITS NEIGHBORS

The movement to improve the property of our French church has fully succeeded. A year ago three or four hundred dollars were raised for immediate repairs, and $2,000 are now ready for finishing the renovation. With the largest French community in New England (about 30,000), a devoted pastor and a united people, this outlay is strategic.

Apropos of Dr. Gladden's offer to serve in the city council at Columbus, a deacon and superintendent of Sunday school in Fowler Church, Fall River, is so serving and was recently elected president of the common council by a large vote. He is such a thorough Christian that he is heartily supported by his pastor who, by the way, is himself one of the most active members of the city school committee.

Another token of wholesome community life is the notable company of thinkers who have been here this winter by invitation. The list brought by the Fortnightly Club of women includes Hamilton W. Mabie and Henry Van Dyke, Margaret E. Sangster, Kate Upson Clark and Susan Hayes Ward. Not to mention others in a remarkable list of distinguished visitors, the Congregational Club has had President Faunce of Brown, Dr. G. F. Wright of Oberlin and Pres. Caroline Hazard of Wellesley. The club had over 200 guests at the tables to hear Miss Hazard.

A union normal course of Bible study designed for Sunday school teachers, parents and Christian workers is running in the chapel of Central Church. Rev. G. L. Todd of Merrimac is the conductor. The course includes twenty lessons in twenty weeks. The class numbers about 100. The same and kindred courses have been taught in the noon Sunday school of Central Church for about two years.

Another noteworthy course of Lenten sermons planned to begin at United Church, Newport, Feb. 28, will be delivered regularly at Wednesday night services. The preachers are: Dr. Reuen Thomas of Brookline, Rev. William Knight of Fall River, Dr. T. C. Hall of Union Seminary, Dr. D. S. MacKay of New York city, President Faunce of Brown, Dr. E. C. Moore of Providence and Pres. C. C. Hall of Union Seminary. Dr. T. C. McClelland is the pastor.

The conference committee, of which Rev. T. C. Welles of Taunton is chairman, has good prospect of succeeding in the endeavor to have each church contribute to each of our benevolent societies.

The New England Assembly of the Brotherhood of St. Andrew has just been held in Fall River, bringing together many Episcopal laymen. A memorable conference of workers in boys' clubs in various cities was held recently in the fine Boys' Club building here. The Boys' Club of this city has over 2,000 members. A deacon of Fowler Church (not he who is president of the city council), is superintendent of this host.

A HAPPY OBSERVER.

PRESENT DAY INTERESTS IN SPRINGFIELD, MASS.

Notwithstanding the interest shown in it, Springfield is by no means yet committed to the cause of higher criticism. A champion of orthodoxy has arisen in the pastor of the largest Baptist church of the city, Dr. B. D. Hahn. For several weeks he has been giving Tuesday evening lectures on the book of Genesis and has filled his audience-room to overflowing. Meanwhile, interest in the book of Genesis was never so great as it is today. The meeting of the Connecticut Valley Congregational Club this week is to be devoted to this subject of criticism, and the principal speakers are Drs. Moxom and Hahn.

An important factor in the literary interests of Springfield is the city library. Since the librarian, Mr. J. C. Dana, came to this city from Denver, the library shelves have been thrown open to the public, lists of books have been issued on the subjects of the day and the books themselves placed on convenient

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shelves. Branch libraries have been established in outlying districts and in the Y. M. C. A. building, and in some cases Sunday schools have secured the loan of books for their libraries. There is some prospect that this last-mentioned scheme will be still more extensively adopted during the coming year. A list of pictures, taken from the famous paintings, is also being prepared for circulation among the Sunday schools of the city.

The Y. M. C. A. during the last two years, while Secretary Cooper, formerly of Brooklyn, has been here, has been constantly growing in favor among the business men. It now has a central organization, with three branches outside the central building, two suites of rooms for the railroad men in Springfield and West Springfield and the department at the Y. M. C. A. Training School.

Several out of town schools have warm places in the hearts of Springfield people. The Spanish school is one of these, and another is the Hampton Institute, whose interests are subserved by a local Hampton club. Through the efforts of this organization, an entertainment given by Hampton students attracted a large audience, and the portrayal of the genuine Southern character was greatly enjoyed by those present.

The Congregational pulpits have been filled recently by some outside speakers. In the absence of Dr. Goodspeed on a seven months' tour abroad the First Church pulpit is being ably filled by Dr. F. L. Robbins of Philadelphia, who is well known and well liked in Springfield. Dr. Moxom has been serving as college preacher for eight days in Ithaca, N. Y., at Cornell, and Rev. H. C. Meserve of Faith Church has been absent in Lowell for several weeks on account of his father's sickness and death. Rev. S. H. Woodrow of Hope, after a serious illness, is again preaching with his old-time effectiveness, and the services at Eastern Avenue continue to be an interesting development of the "children's church."

M. A. D.

BROOKLYN NOTES

The cordial relationship into which Plymouth Church and the Church of the Pilgrims are now entering is cause for profound gratitude and rejoicing, and promises much more effective co operation in the future. The Church of the Pilgrims invites Plymouth Church to unite in weekly Lenten services, to be held in the edifice of the Church of the Pilgrims. Plymouth Church cordially accepts the invitation, and invites the Church of the Pilgrims to participate in services held within Plymouth's historic edifice. Various influences have combined to bring about this new friendship between these churches. Time, the healer of differences, is a remote cause, possibly; but the mutual conviction that Christ's law requires that his people shall harbor no resentments or bitternesses has gradually brought these churches and their pastors into happy fellowship. Such was the spirit that led to the union of the New York and Brooklyn Association and the Manhattan Conference some three years ago, toward which Drs. Abbott and Meredith labored with conspicuous zeal. More recently Drs. Storrs and Hillis have, by a close personal friendship, found that there had been mutual misunderstandings in the years gone by, and that a happy reconciliation between the two churches was not only desirable, but quite possible. One of the pastors of Plymouth Church was recently invited to preach in the Church of the Pilgrims, which he did. Not a discordant comment was heard in either church. All seemed glad to enter into new relations of cordial co-operation.

The subjects of the Lenten services are so excellent, either for weekly meetings or for a series every day in the week, that they are here appended: Main subject: The Church. Sub topics: The Duty of the Church to the Community, The Duty of the Community to the Church, The Membership of the Church: Its Latent Forces, The Church Militant: Smiting Evil, Winning the Indifferent, The Church at Worship, The Church, the Body of Christ, On this evening the sacrament of the Lord's Supper will be observed.

Some other churches of Brooklyn Heights, two Presbyterian and one Dutch Reformed, also take part in these services, as they have done for years past. But the significant fact is the hearty fellowship now entered into by the pastors and the people of Plymouth Church and the Church of the Pilgrims.

The Brooklyn revival is now being conducted in various districts of the city, the central meetings at the Young Men's Christian Association Hall having been discontinued The work is less noticed by the public press, but is nevertheless accomplishing much good. There are hundreds of additions to the churches among nearly all denominations. Our larger Congregational Churches are generally working independently, indeed do not seem to favor the old form of "protracted meetings." But some of them, notably the Lewis Avenue, Bushwick Avenue, Bethesda

Continued on page 318.

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The Business Outlook

There seems to be some tendency towards a lowering of the price of various materials. This is not considered at all unfavorable, particularly by manufacturers, as industries could not continue long to prosper unless some reaction from the extreme prices had set in. New iron furnaces have been opened and are approaching completion, which will of course swell the production of pig iron, an increase which is very much needed in the iron and steel industries at the present time. This reactionary tendency in the price of materials gives promise of greater activity in all the chief industries for the next six months. If hides and leather become cheaper, boot and shoe manufacturers will be enabled to take contracts for split goods at two and one-half cents less than the prices recently asked, and some large sales have resulted, giving a part of the shops work for some time. Shipments of boots and shoes during the past three weeks have been considerably in excess of those of previous years.

Quotations on wool have receded, such recessions being the most notable on large actual sales. Raw cotton continues to advance and in Fall River print cloths have been advanced an eighth of a cent. Lumber is seasonably quiet, although an active business this spring is anticipated. A feature in the general business situation of the country is the enormous gain in railway earnings for the first two weeks in February. While it is true that these phenomenal earnings are due to the exceptionally mild weather as compared with the severe conditions of a year ago, it is nevertheless a fact that east-bound tonnage is of unparalleled volume, while shipments of spring goods to the country are very large. The earnings of sixty roads for the second week of February aggregated $7,941,000, an increase of 30.4 over the same period a year ago.

Bank clearings for the past week (five days) aggregated $1,389,742,000, a decrease of eight per cent. from the previous week, of sixteen per cent. from the same week a year ago, but a gain of sixteen per cent. over 1898.

The speculative situation has been extremely dull during the week. The public is absent and it is not clear that it will become interested right away.

One of the last projects to emanate from Mr. Moody's fertile brain was the scheme of Northfield extension, whereby the influence of the summer conferences should be imparted to thousands not able to attend them. A simple organization was effected and Rev. H. W. Pope of New Haven was made superintendent. Under his direction short conferences for Bible study and for the deepening of spiritual life, as well as for evangelistic purposes, are held in different places. Since the death of Mr. Moody this work has gone on as effectively as before. Mr. Pope began services at Delhi, N. Y., Feb. 7, and as many as 800 persons have been present on some evenings. At Franklin, N. Y., a men's band of 100 members was formed. Rev. F. B. Meyer of London has been engaged to come to this country to assist in this extension movement next winter.

Biographical

REV. THOMAS JEFFERSON VOLENTINE

A graduate of Brown University, class of 1867, and a member of the class of 1870 in Andover Theological Seminary, graduating that year at Chicago Seminary, Mr. Volentine, after some years of service as a Congregational minister, was pastor of Unitarian churches in Duluth, Minn., and Waterville, Me. About a year ago he again joined a Congregational Association and sought a pastorate. He died Feb. 22 in the Presbyterian hospital, New York city, aged fifty-eight years. Mr. Volentine was a man of ability and of attractive personality.

Home Missionary Fund

Frederic S. Newcomb, New London, Ct.	$10 00
J. S. Webber, Holyoke	6.00
J. W. Stanley, Marietta, O.	1.00
A Friend, New London, Ct.	3 00
Miss S Chapman, Boston	2.00
Mrs H. S. Barnum, Constantinople, Turkey	10 00
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54th Annual Statement of the Connecticut Mutual Life Insurance Company, Of Hartford, Conn.

NET ASSETS, January 1, 1899. $61,807,067.53

RECEIVED IN 1899.

For Premiums	$4,932,559.33	
For Interest and Rents	2,989,047.28	
For Balance, Profit and Loss	86,150.70	
		8,007,757.31
		$69,814,824.84

DISBURSED IN 1899.

For claims by death, matured endowments, and annuities	$4,323,361.90	
Surplus returned to policy-holders,	1,265,334.14	
Lapsed and Surrendered Policies	532,667.53	
TOTAL TO POLICY-HOLDERS,		$6,121,363.57
Commissions to Agents, Salaries, Medical Examiners' Fees, Printing, Advertising, Legal, Real Estate, all other Expenses	921,844.12	
TAXES	393,738.22	
		7,436,945 01
BALANCE NET ASSETS, Dec. 31, 1899,		$62,377,878.93

SCHEDULE OF ASSETS.

Loans upon Real Estate, first lien		$26,192,657.64
Loans upon Stocks and Bonds		2,300.00
Premium Notes on Policies in force		829,945.23
Cost of Real Estate owned by the Comp'y,		11,611,937.33
Cost of Bonds		22,407,953.33
Cost of Bank and Railroad Stocks		473,504.16
Cash in Banks		856,217.83
Bills receivable		5,061 63
		$62,379,577.15
Less Agents' Credit Balances		1,698 22
		$62,377,878.93
ADD		
Interest due and accrued	$983,777.38	
Rents due and accrued	16,805.02	
Market value of stocks and bonds over cost	870,526.57	
Net uncollected and deferred premiums	340,013.34	
	$2,211,122.31	
Less Bills Receivable	5,061.63	
		2,206,060.68
GROSS ASSETS, December 31, 1899,		$64,583,939.61
LIABILITIES:		
Amount required to re-insure all outstanding Policies, net Company's standard,	$55,828,853.00	
All other liabilities	1,546,745.02	
		57,375,598.02
SURPLUS (including contingent real estate depreciation mem. account, $750,000.00),		$7,208,341.59

Ratio of expenses of management to receipts in 1899 ..... 11.51 per cent.
Policies in force Dec. 31, 1899, 67,649
Insuring $160,432,486.00

JACOB L. GREENE, President.
JOHN M. TAYLOR, Vice-Prest.
HERBERT H. WHITE, Secretary.
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BOSTON, MASS.

Continued from page 816.

and Immanuel, are the centers of very genuine revivals of religion.

Dr. R. R. Meredith of Tompkins Avenue recently lectured before his own congregation for the benefit of their free kindergarten on Gladstone and the Victorian Era. The lecture created a profound impression, and we doubt not that he will frequently be invited to repeat it elsewhere. A fine three-quarter length portrait of Dr. Meredith has just been hung in the church parlor by the King's Daughters. It was a very pleasant surprise to him. He had been invited to address the King's Daughters on Washington and Lincoln, in celebration of their birthdays. Thus securing the Doctor's presence, the portrait was unveiled. The young women have but reflected the honor and affection in which all hold the pastor of the Tompkins Avenue Church.

The Brooklyn Woman's Auxiliary of the American Board met last week at the Central Congregational Church, Dr. A. J. F. Behrends, pastor. The meeting was largely attended by representatives from practically all the Congregational churches of Brooklyn. Mrs. S. L. Baldwin, president of the New York State Methodist Board of Foreign Missions, made a persuasive appeal in behalf of the general cause of missions, speaking out of her own extended, rich experience in the foreign field. She speaks with an eloquence and power of the highest order. Rev. Robert E Speer, secretary of the Presbyterian Board, addressed the conference in his own convincing manner. Interest in foreign missions was greatly increased by the meeting, whose effect is sure to be felt among all the churches. H. P.

NEW JERSEY'S RECENT COUNCIL

The Orange Valley Church, Orange, N. J., which was bereaved of its pastor, Rev. Charles A. Savage, last year by death, had among its various supplies for a time Rev. F. W. Hodgdon of Greenville, Mich. The impression of the man was such upon the church that a call was given and accepted, and Mr. Hodgdon began his work with the year 1900 The council for his installation, Feb. 15, was large, including nearly all of the churches of northern New Jersey.

Mr. Hodgdon was a student of Andover Seminary just before going to Greenville to a large and influential church. He comes to New Jersey, drawn by the spontaneous nature of his call and recognizing it as a field in which his best energies can find a fitting field. In his examination he gave evidence that he had been a diligent and earnest student, and, while members of the council took exceptions to parts in his statement, the vote to proceed to install was hearty and unanimous. The anxiety of the church that the lamented Dr. Savage should have a worthy successor is allayed, and there is rejoicing in the coming of this brother. C.

CLEVELAND MATTERS

In the opening months of 1900 the Cleveland churches have been both making and recording history.

PILGRIM'S ANNUAL

Pilgrim Church, to the number of over 400, sat down at its annual banquet at the time of one of the worst storms of the winter, to recall a year of substantial progress and to remember its fortieth anniversary, just passed. Miss Jeannette Hart gave a comprehensive and fascinating sketch of the life of the church from its early and feeble beginnings, while Prof. A. B. Hart of Harvard, a son of

Continued on page 819.

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Continued from page 318.

the church, called up The Pilgrim Church of Former Days, and Rev. I. W. Metcalf, the former beloved associate pastor, receiving such a welcome as might make any man proud, spoke of The Pilgrim Church of Today, pronouncing the church, from a wide range of observation, as a model of its sort. Gracious messages were received from the strong men who have here served in the gospel—Rev. Drs. T. K. Noble and W. H. Warren and Rev. Messrs. N. M. Calhoun and J. M. Sturtevant. The pastor, Rev. C. S. Mills, spoke brief, inspiring words on Characteristics, Old and New: Love, Liberality and Loyalty.

FURTHER EXPANSION

The City Missionary Society, in the old historic Collamer field, now East Cleveland and the finest suburb of the city, has a fine lot and part of the money to build, the proceeds of the property of the old church. Under the wise and tireless lead of Secretary McMillen, the district has been canvassed, the first steps have been taken and plans approved for a beautiful stone chapel. The old Congregational chapel is secured as a temporary place of worship and neatly fitted up. Opening services were well attended and enthusiastic.

The society finds a happy termination of its long and at times discouraging quest for a superintendent in one who is a reward for the waiting. Rev. W. H. Pound, an Oberlin man, pastor at Cortland, N. Y., since 1892, has accepted the unanimous call and at once takes up the work, his first service being the gathering and care of the new East Cleveland church. Mr. Pound will be a valued addition to the forces and the fellowship of Cleveland and the whole Ohio work. With the coming of Rev. E. E. Scovill to Denison Avenue, the work of the society is fully and strongly manned.

IN OTHER CHURCHES

Plymouth has parted from Rev. L. L. Taylor, one of whose last services was to receive a class of a half-dozen Chinamen to the church. Lake View has called a young pastor, Rev. A. M. Ingraham, late of Glencoe, Ill., but an Oberlin man; Lakewood has received a substantial addition to its membership; Euclid Avenue has exceptionally large congregations; and Hough Avenue lets the contract for a $3,000 organ to offer its praise at Easter in the new house. Bethlehem Church finds a happy end of its extended search for an English pastor in the call and acceptance of Rev. F. M. Whitlock, formerly a Cleveland pastor, but later of Indianapolis.

The Congregationalists of the city unite with their Presbyterian brethren in sorrow at the sudden death of Rev. T. Y. Gardner, whose earlier and later life was in the Presbyterian ministry, but who was for some years pastor of the Hudson church and later the district secretary of the Education Society—a man unusually pure and conscientious.

J. G. F.

Practical Methods

DIGNIFYING THE STUDY OF MISSIONS

The Missionary Society of Plymouth Church, Seattle, of which the pastor, Dr. W. H. G. Temple, is president, has prepared with great care and inventiveness an attractive advance pamphlet presenting, in rarely interesting form, an outline of its work for the coming year. The topics for the monthly meetings, at which collections are taken, cover the following general subjects, each of which is divided into three or four sub-topics, which are assigned to individuals for preparation, these being followed by a *résumé* of current missionary events:

South Africa, The Home Missionary Advance (by steps) Papal Lands, Indian Work, Neesima and Japan, Children and Young People, Our Own State, The Neglected Continent, The Century's Missionary Achievements (an all-day session). To give an idea

Continued on page 320.

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DAVIS-CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
ANCHOR, ECKSTEIN	Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION	New York.
SOUTHERN, SHIPMAN	Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN	St. Louis.
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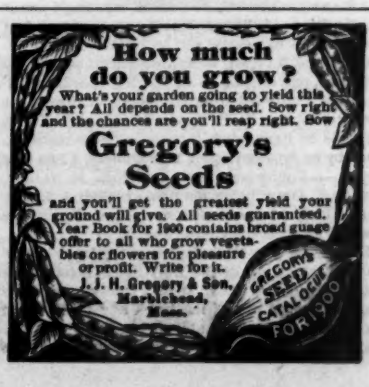

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Continued from page 319.

of the secondary topics we take the general subject of Neesima and Japan, which is subdivided thus:

(1) His Early Life and Departure from Japan; (2) His Preparation in America for His Work; (3) His Work in Japan; (4) The Continuation of His Work and the Lessons of His Life (treated by a Japanese student).

This church also issues a pledge card for proportionate giving to the six societies, with a rousing appeal in circular form. The state committee on benevolence, of which Dr. Temple is a member, sends a copy of these documents to every church in the state to illustrate how the matter can be presented in a practical and interesting way. To devise and work out such plans as these requires much expenditure of time and effort, but they will bring rich reward in dignifying the work and giving an impetus to the renaissance of interest in missions.

WELL AIMED METHODS

"Pilgrim Band" is the name of a new organization in a BUFFALO church, and "Niagara Square" is the new name of the church which formerly was called People's. The idea of this recently-formed band is "to provoke and educate the Pilgrims to imitation of the spirit of Jesus" and "to influence others that they also may know him." Pilgrims and followers constitute the members and various offices (captain, record-keeper, leader, etc.,) and committees (watch, assembly and route) are formed to encourage Christian nurture and study as features of the activity. Weekly "assemblings" are held and other features are a council (executive board) and a covenant, pledging daily effort at self-culture and help of others to a Christlike life. Already good success is reported from the organization in this church.——At considerable expense to himself Rev. G. S. Evans of HUDSON, S. D., has secured a young lady from the Chicago College of Music to teach both instrumental and vocal music here and direct the choir. He is preaching also at an out-station schoolhouse, where the services are well attended.——East Church, LOS ANGELES, CAL., observed recently "superintendents' day," when 60 S. S. superintendents from other schools inspected the graded system.

RESULTS OF REVIVAL EFFORTS

The list of accessions reported this week, while it contains no items of startling size, shows substantial returns from efforts put forth in the opening year. Iowa reports 21 from Lewis and 23 from Salem; Michigan 26 from Cannon, 48 from Hudson, 27 from Fort Street Church and 31 from First of Detroit; Minnesota 28 from Bethany Church, Minneapolis; and Missouri 44 from Kidder and 20 from Lamar. Nearly all these are on confession, while a new church in Lincoln, Neb., enrolls 240, nearly half on confession. Hot Springs, S. D., has received 25 new members during the last three months. Of the 46 reported from First Church, Oakland, Cal., 20 came on confession, of whom 10 were from the Sunday school.

An exchange of assistance in special revival services has been arranged by Rev. W. W. Sleeper of Second Church, BELOIT, WIS., and Rev. W. H. Day of First Church, AURORA, ILL. The first half of the plan has been carried out at the former place through an eight days' series, Mr. Day assisting by effective preaching. The results have been excellent and promise much. The other series of meetings will occur later in the season.

As a result of the special effort at EAST NELSON, MICH., directed by the pastor, Rev. G. H. Lemon, 31 conversions are recorded, and the people have organized a class to study essentials of faith.

At MARSHALLTOWN, IO., union meetings, under the direction of Evangelist Munhall, have just closed. It is too early yet to report definite results. Much interest was awakened, and many professed conversion.——At LEWIS special meetings were continued from the Week of Prayer for three weeks, Rev. D. E. Evans being assisted for a few days by Evangelist Jamison. These were followed by an ingathering of 21 members, 17 on confession.——Following gospel meetings at SALEM, Rev. C. E. Drew being his own evangelist, 23 persons united, 17 on confession. This church has received 29 accessions since Jan. 1.

HAMILTON, MO., is being deeply stirred by the presence and work of the Holy Spirit through the instrumentality of Rev. D. M. Hartsough. Four churches united in the meetings and the interest has deepened from the start. The largest hall in town proved inadequate, and the meetings are to be continued in the large new Methodist church which is just being finished. The people say, "We never saw it on this wise before." All the business houses have closed at an early hour on account of the meetings; 218 cards have been signed and as many more people have expressed a desire for a Christian life, among them some prominent business men. Rev. E. H. Price is pastor.

First Church, LINCOLN, NEB., is uniting with St. Paul's Methodist Episcopal Church in special services. As the house of the latter church was burned some time ago, all services are held in ours, with preaching alternately by the pastors. Rev W. H. Manss finds himself sufficiently recovered in health to resume full work. A week of special meetings at Butler Avenue, under the lead of the pastor, Rev. O. L. Anderson, aided by W. H. Kimberly, S. S. missionary, secured a full attendance and brought several to a decision for Christ. At the closing service, Feb. 11, seven persons united, four on confession.——Union evangelistic meetings at FRIEND, in which Rev. W. B. Payne has been assisted by Rev. C. S. Harrison, have exerted a wide influence in the place; growing in power nightly, they were moved from the Congregational to the Methodist edifice, which has the largest audience-room in town. All the churches have been much strengthened and will receive important accessions. With the close of this meeting, Mr. Harrison is obliged, under the advice of his physician, to give up work for some time.——So much interest was developed at AURORA during the two weeks' special meetings following the Week of Prayer that the services of Evangelist A. T. Reed have been secured to continue the work. Bible study under the lead of the pastor, Rev. W. H. Hopkins, for the last two years has deepened and strengthened the life of the church and prepared it for a forward movement.

A delightful series of meetings in MANITOU, COL., extending over five weeks, has just closed. There were many conversions, but perhaps the quickened life of the church will prove the larger benefit from this blessed season of revival.

PARADISE, CAL., has just closed a protracted meeting of three weeks. There has been a deep spiritual quickening and a devotion to practical service never before realized.

EDMONDS, WN., has received 12 new members as a partial result of special services, conducted by Evangelist McGregor.——MEDICAL LAKE has been strengthened by a recent revival.

CELEBRATIONS OF MANY KINDS

WASHINGTON'S BIRTHDAY

The Men's Union of Old South Church, WORCESTER, MASS., held its annual public meeting Feb. 22 with a large attendance. Dr. G. R. W. Scott of Newton gave an address on The American Spirit.

The Pascataqua Congregational Club met at DURHAM, N. H. After the social hour and visits to interesting localities and the agricultural college an excellent dinner was served. Edgar J. Banks, formerly consul at Bagdad, gave an address on Light on the Bible from the Ruins of Babylonia, and Dr. Reuen Thomas of Brookline, Mass., on The Life and Influence of Horace Bushnell.——The New Hampshire Sons of the American Revolution celebrated by gathering and fixing on the walls of the Col. Tobias Lear house in DOVER a bronze tablet to commemorate the fact that Mr. Lear, the secretary of George Washington from 1783 to 1791, was born there, and that George Washington visited the house in 1789.

In HURON, S. D., the Ladies' Aid provided a fine Washington's Birthday supper and "sample sale," both enjoyable and remunerative affairs.

Continued on page 321.

WORTH READING.—There is always something refreshing about the announcements of the Paine Furniture Company, but we do not think that they have offered to the public in many moons a better advertisement than the one in another column of this paper, entitled Feather Facts. The best of all virtues lies in this advertisement, namely, truth. Our readers may rest assured that what this reliable house says is the sober, day-after-Christmas truth in all cases.

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Continued from page 320.

OTHER OCCASIONS

The February meeting of the Congregational Club of NEWTON, MASS., was addressed by Dr. Wallace Nutting, D. D., of Providence, R. I., who gave a strong and thoughtful paper on The Place of Feeling in Religion.

The Central N. H. Congregational Club met Feb. 21, at First Church, MANCHESTER, N. H., with a large attendance. Post-prandial addresses were made by the new pastor, Rev. Thomas Chalmers, Rev. G. H. Reed, and Hon. L. D. Stevens. The principal address was given by Prof. G. H. Moore of Andover Seminary on Historical Study and the Religious Value of the Bible.

The forward movement of the American Board received added impetus at the meeting of the New York Congregational Club last week Monday. A splendid list of speakers was provided, including Pres. S. B. Capen, Mr. L. D. Wishard, Dr. Mary Mills Patrick, Mrs. Alice Gordon Gulick, Dr. Lyman Abbott and Dr. Stimson. Each touched upon a different phase of the large subject and contributed to make the meeting successful and influential.

The Brooklyn Club, last Monday evening, directed its attention mainly to the problems of home evangelization. Dr. S. D. McConnell, the first speaker, was effectively supplemented by President Frost of Berea and Rev. W. G. Puddefoot.

MATERIAL PROGRESS

The building at VINAL HAVEN, ME., erected to replace the one destroyed by fire a year ago, is nearing completion, awaiting only the furnishings. For the present the S. S. room will be used by the congregation. The total expense of the new church will amount to about $10,000. During the three years' pastorate of the present pastor, Herman J. Wells, the church has increased in membership from about 70 to 141.

At HAMPTON, N. H., the extensive repairs are about completed. There has been a long delay in securing new pews, which have now arrived. The rededication will take place after the debt of $200 for the repairs is cleared away.

The meeting house at MONTGOMERY, VT., has been raised two feet, and three commodious rooms —a parlor, dining-room and kitchen—have been finished off in the basement. These are furnished in oak and lighted by electricity. A large furnace has been provided by the Ladies' Aid Society. The cost is about $500, of which $175 remains to be paid.

The little country church at HINSDALE, IO., in Monona County, near Onawa, a church only a few months old, dedicated a comfortable $1,200 house of worship, Feb. 11. At the dedicatory services sermons were preached by Rev. J. E. McNamara and Sec. T. O. Douglass. The balance of $190 needed to free the church from debt was quickly and easily raised. The C. C. B. S. helps to the amount of $300.

DESTROYING FLAMES

The thunderstorm of the early morning last Sunday brought disaster to the town of LEICESTER, MASS. The fine old meeting house standing on the Common, with stately spire—a landmark for miles around—was struck by lightning and burned to the ground about 2 A. M. The house was built in 1866, was large and commodious, seating 600, with vestry and parlors in the basement. It was valued at $36,000. Last fall the society expended $5,000 in repairing the spire. The loss is total; insurance, $22,000. A factory in the rear was also destroyed. Services were held Sunday in the Unitarian church near by.

The parsonage at LONGTON, KAN., was destroyed by fire, Feb. 16, involving a loss to Rev. T. E. Watt of nearly all of his library and a considerable portion of his personal effects.

MICHIGAN'S FIGURES

Registrar Sanderson furnishes the following summary of annual statistics: Total churches, 336, a net loss of four; members, 32,247, a net gain of 245; S. S. scholars, 37,849, a net loss of 361; benevolences, $101,727, a gain of $40,780; home expenses, $289,870, a gain of $24,502. The C. E. Societies enroll 13,078 members. The largest additions to church membership were noted by First Church, Saginaw, 126; First, Port Huron, 77; Clarksville, First, Detroit, and First, Grand Rapids, 59 each, and Hudson, 53. The fifth year statistics show church property amounting to $1,804,320, exclusive of $181,600 invested in parsonages and $21,316 of invested funds. The churches have obligations amounting to $110,062. Salaries aggregated $168,925, an average of $781.

SILVER CORDS LOOSED

NORTH POWNAL, VT., suffers a serious loss in the death of Marcus Whipple, a lifelong and honored citizen, and a beloved and faithful member and officer of the church.

Park Church, HARTFORD, CT., has great sorrow at the death of Deacon A. L. Hunt, who was stricken down after the morning service, Feb. 18. He was the S. S. superintendent of the Morgan Street Mission and was held in the highest esteem.

In MILWAUKEE, WIS., Hanover Street Church is greatly bereaved by the death of Mr. E. O. Ladd, who had been trustee and clerk for 10 years, treasurer for 21 and deacon for over 40. An impressive service was held at the church Feb. 19.

THEOLOGICAL SEMINARIES

Bangor

At the third meeting of the Rhetorical Society Mr. Hawkins, a Senior, read a paper on The Relation between Christianity and Science.——A discussion followed on: Resolved, That the Freedom of the Will Is a Result and not the Cause of Human Action.——On the evening of Washington's Birthday the professors and their families and friends of the seminary were entertained by the students.

Andover

The ladies of the seminary church held their annual reception in Bartlet Chapel, Feb. 20, students of the seminary, Phillips Academy and Abbot Academy attending. The informal program consisted of music by the Phillips Academy glee, banjo and mandolin clubs, and reading by Professor Churchill.

Auburn

Last week the students greatly enjoyed hearing Dr. Nehemiah Boynton of Detroit, who gave two lectures, one on The Use of Illustrations in Preaching and the other on Congregationalism and Present Day Problems. His addresses were a genuine inspiration to the students, many of whom expressed their earnest hope that he would soon come again.

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Changes in the Curriculum at Yale

The catalogue of Yale Divinity School, which appears this week, announces some significant changes in the course of study. The required work has been curtailed and the electives increased, the latter now including a large number of courses in the other departments of the university. For example, Professor Brastow offers a course to Seniors in church administration. The changes are in the nature of a substitution of the more practical for the theoretical, as those terms are generally used.

A fixed number of hours will be required each year, divided into prescribed and elective courses. The electives offered by the theological professors have been materially increased, and in addition work may be chosen in the Biblical literature and Semitic department of the university, and courses in the English Bible, in Greek, psychology, ethics and philosophy, in economics, social science, history and law, modern languages and literatures, and also supplementary courses in philology, natural and physical science, mathematics, music and the fine arts. In addition to these courses, which are in the graduate school of the university, under-graduate courses in the college may be taken in some cases.

Students who have done any of the prescribed work elsewhere may substitute other courses, and those who maintain high standing in the required work may add to the required number of electives. Students in Yale have the opportunity of taking Hebrew and other studies as electives during Junior and Senior years in the academic department. The prescribed work is made up of Hebrew, Old and New Testament introduction, philosophy of religion, practical theology, Christian ethics, church history, systematic theology, practical sociology and Biblical theology.

The graduate work has been enlarged, and members of the Graduate Class may be candidates for the degree of M. A. or Ph. D.

Regular students may also, at the close of the middle year, forego candidacy for B. D. and enter the graduate school as candidates for Ph. D. in the department of Biblical literature and Semitic languages and still be enrolled in the Senior Class and have all the privileges of the school.

The new instructor in missions is Mr. J. P. Deane, Dwight Fellow of '98. The work will include a seminar by Mr. Deane and courses of lectures by Prof. E. W. Hopkins on the Eastern Sacred Books; Professor Sanders, formerly of Jaffna College, Ceylon, on Missions in India; and Mr. F. W. Williams, instructor in Oriental history, on missions in China. Lectures are also announced by Rev. H. P. Beach and Mr. S. B. Capen.

The regular lecturers for the year are: Dr. G. A. Gordon in the Lyman Beecher Course, on Ultimate Conceptions of Faith; Professors W. N. Clarke of Colgate and J. F. Genung of Amherst.

The changes in scholarship aid, announced some time ago, appear in detail. Hereafter the class known as resident licentiates will be charged a small fee. While the conditions of receiving scholarships are more rigid, the amount possible to be obtained is increased from $100 to $200.

It will be interesting to see how far incoming students will elect the outside courses in place of the strictly theological courses formerly required.

C. S. M.

Truth is not to be rejected because dangerous.—*Capt. A. T. Mahan.*

BEECHAM'S PILLS

Cure Sour Stomach, Constipation, etc.

10 cents and 25 cents, at drug stores.

What and Why

1. Where can I get a *verbatim* report of Prof. G. Stanley Hall's address on the New Psychology and Its Applications to Religion, delivered at the Monday Meeting of Boston Ministers lately?

2. Where can I obtain the essays, etc., written from time to time by members of the Clark University upon subjects concerning psychology and Christianity? I do not care for unauthorized abstracts but want to get at signed articles by authorities.

J. C. D.

1. Address President Hall at Clark University, Worcester.

2. Clark University publishes essays, etc., for which you inquire in the *Pedagogical Seminary*. They do not, however, we believe, sell single numbers of this publication, so that in order to secure a given essay it is necessary to purchase the entire file.

Will you tell me through the columns of your paper where I can find the prayer of Robert Louis Stevenson's quoted in a recent article entitled Morning Faces, by Dorothy Storrs?

W. F. H.

Stevenson's prayer is printed in a collection of prayers published by *The Congregationalist* under the title Closet and Altar. It can be obtained postpaid for one dollar.

A member of a Congregational church asks a letter of dismission and recommendation to a Universalist church. Should it be granted?

I. S.

A Congregational church, in our judgment, cannot wisely set aside the usage of the churches with which it is in fellowship to extend recognition to those which they do not fellowship. Such a step certainly should not be taken without previous consultation with the churches of the local conference. This position may be taken honorably by one who personally would favor fellowship with a Universalist church. The person applying for a letter may be granted a certificate of good standing, and official record made that his membership has terminated at his own request, that he might join the Universalist church.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

FARRAR—In Lincoln, Feb. 3, Adeline Hyde, widow of Deacon James Farrar, aged 78 yrs.

THURSTON—In Searsport, Me., Feb. 13, Sarah B., daughter of the late Rev. Stephen Thurston, D. D.

WARNER—In Cambridge, Feb. 20, Caleb Henry Warner, aged 83 yrs.

MINISTERS OF THE GOSPEL USE

OXYDONOR

AFTER SUNDAY'S EXHAUSTIVE WORK

REV. HENRY L. PHILLIPS, Rector of Crucifixion Protestant Church, Philadelphia, 1422 Lombard Street, writes, Oct. 21, 1899: "For colds and Rheumatism I find Oxydonor a most helpful servant. Have used it successfully in my family. As a tonic after Sunday's hard work it is simply invaluable."

REV. R. R. ALBIN, Pastor Calvary Baptist Church, Shenandoah, Pa., writes, Nov. 17, 1899: "Oxydonor wonderfully relieved me of Neuralgia, and I found it very helpful in Rheumatism. Also found Oxydonor very helpful after my Sunday's work as a preacher, by using it on that night, so that Monday morning found me refreshed. Would advise all ministers to try Oxydonor."

REV. R. H. TRAVIS, Ellenville, N. Y., writes, Oct. 31, 1899: "For Insomnia and Sciatica Oxydonor proves a speedy and complete relief."

REV. THOMAS J. OLIVER CURRAN, Pastor St. George's Church, 76th St. and Drexel Ave., Chicago, writes, July 8, 1899: "I have used Oxydonor on myself for Catarrh, Grippe, Fatigue and Sleeplessness. I am positive from what I know it has done for myself and others that it will do everything Dr. Sanche claims for it."

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Oxydonor supplies the vital energy which prompts and supports the highest physical effort and renders possible grand mental results.

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Weekly Register

Calls

BAILEY, GEO. H., Ashfield, Mass., accepts call to Ferrisburg, Vt.

BOWN, FRANK A., formerly of Walker, Minn., to Biwabik. Accepts.

BROOKS, RAYMOND C., Eugene, Ore., to Pilgrim Ch., Oakland, Cal. Accepts.

CHANDLER, JOS. H., formerly of Rhinelander, Wis., more recently of Owatonna, Minn., to Fond du Lac, Wis. Accepts.

DARLING, MARC W., after 14 years' service at First Ch., Sioux City, Io., accepts call to Glencoe, Ill.

FULTON, ALBERT C., Hartford Sem., to Kennebunk, Me.

GRAY, SAM'L H., Hillsboro, N. D., to remain indefinitely.

HAYNES, EDWARD C., Chester, Mass., to Lebanon Center, Me. Accepts, to begin at once.

LESLIE, WM. W., Richfield, O., to Freedom and Charlestown. Accepts.

MCKINNON, NORMAN, Foxcroft and Dover, Me., accepts call to South Ch., Augusta, to begin June 3.

MARTINI, FRITZ W., Little Ferry, N. J., to German Ch., Fitchburg, Mass. Accepts, and is at work.

MORRISON, GEO. M., Marshall, Minn., to Plymouth Ch., St. Paul.

NICHOLS, J. H., to Park, Okl.

NOTT, JAIRUS L., recently of Benson, Minn., to Mazeppa. Accepts.

PARSONS, ALBERT S., Berkeley, Cal., to Sierraville. Accepts, and is at work.

PRATT, DWIGHT M., formerly of Williston Ch., Portland, Me., to Walnut Hills Ch., Cincinnati, O.

SMYTHE, C M., Verndale, Minn., to Glencoe.

TOWER, CHAS. E., Chicago Sem., to Lyons, Io. Accepts.

WILLIAMS, DAVID T., formerly of Hancock, N. Y., to Lawrence, Little Muskingum, Marietta Second, Steubenville and East Marietta Mission of Marietta First. Accepts.

WILLIAMS, JOS. A., to remain a third year at First Ch., Avoca, Io.

WOODRING, WM. H., to Fairport Harbor and Richmond, O. Accepts.

WYCKOFF, EDWIN D., recently of Prescott, Ariz., to Pilgrim Ch., Omaha, Neb.

Ordinations and Installations

PETACCI, PIERO, o. Ch. of the Pilgrimage, Plymouth, Mass., Feb. 14. Sermon, Rev. C. S. Bates; other parts, Rev. Messrs. D. M. James, Haig Adadourian, F. B. Noyes, John Wild and I. C. White.

ROSE, EDWIN, i. Ayres Flat, Que., Feb. 7. Parts, Rev. Messrs. G. H. Craik, F. J. Day, R. G. Watt, A. F. McGregor.

Resignations

DICKEY, FRED M., Irasburg, Vt.

LESLIE, WM. W., Richfield, O.

ROGERS, ARTHUR J., Columbus, Neb., after nearly six years' service.

ROWE, JAS., Chester Center, Io., *withdraws* resignation at unanimous request of the church.

TIBBETTS, DALLAS D., Bear Grove, Io.

VOTAW, ELIHU H., Anita, Io.

Dismissions

MARTINI, FRITZ W., Little Ferry, N. J., Feb. 23.

Stated Supplies

BEAN, LEROY S., Portland, Me., at Saco.

COIL, GEO. S., Butler Coll., at Pilgrim Ch., Indianapolis.

HAWES, EDWARD, formerly of First Ch., Burlington, Vt., at North Ch., St. Johnsbury, till the middle of April.

HINCKLEY, ABBIE R., Baraboo, Wis., at Fairfax, Io.

JENKINS, DAVID T., Crary, N. D., invited to supply at Lakota.

MIX, ELDRIDGE, Supt. of City Missionary Society, Worcester, Mass., at Lancaster until April.

TORREY, B. C., at Carritunk and The Forks, Me.

VIRGIN, SAM'L H., New York city, at Plymouth Ch., Worcester, Mass. He will live at his country home, North Chelmsford.

Ministerial Personals

BARTLEY, WM. T., pastor in Salem, N. H., and his bride were given a reception by their people on Feb. 23, receiving congratulations and substantial tokens of regard.

CARLSON, THOS. A., pastor at Weybridge, Vt., has returned from a visit to a sister who is ill in Washington State.

FOSTER, FRANK H., professor in Pacific Sem., leaves soon for the East, to be joined later by Rev. G. B. Hatch of Berkeley, Cal., both to spend several months abroad.

HARBUTT, CHAS., the new secretary of the Maine Missionary Society, has the sympathy of many friends throughout the state in the death, Feb. 23, of his oldest child, a daughter of nine years.

JEWETT, HENRY E., registrar of the California State Association, after two months in the East, is at his home in Berkeley, busy with the statistics for the Year-Book.

KEELING, JAS. H., Dunkirk, Ind., has recently been presented with a handsome rocker for his study.

MILLER, HENRY G., pastor of Camp Memorial Ch., New York city, has gone to Virginia to recuperate his health. This church is in the most densely populated portion of the city and the work is a continual contention with poverty and crime. Mr. Miller has been full of resources and has labored almost day and night.

OSGOOD, ROBT. S., the new pastor of Mayflower Ch., Indianapolis, was welcomed Feb. 18 by a large congregation, and a largely attended social meeting Feb 22 resolved itself into an informal reception for himself and his wife.

ACCESSIONS TO THE CHURCHES

	Conf.	*Tot.*
CALIFORNIA		
Alameda,	—	6
Los Angeles, East,	4	5
First,	3	19
Pico Heights,	5	5
Norwalk,	6	9
Oakland, First,	20	46
Paradise,	4	6
Redwood,	2	3
San Francisco, Bethany,	2	3
Plymouth,	3	4
Third,	5	12
San Juan,	6	7
San Mateo,	—	4
COLORADO		
Denver, Boulevard,	—	15
Overland (Russian),	—	60
Plymouth,	—	27
CONNECTICUT		
Niantic,	—	3
Old Lyme,	—	4
Stafford Springs,	5	5
FLORIDA		
Daytona,	3	10
Tampa, First,	9	14
ILLINOIS		
Earlville,	1	6
Makanda,	—	80
INDIANA		
Indianapolis, Covenant,	2	4
People's,	3	3
Union,	5	5
Marion,	8	8
Ross,	7	7
Terre Haute, Second,	6	6
IOWA		
Kingsley,	8	10
Lewis,	17	21
Madison,	10	10
Nora Springs,	9	13
Salem,	17	23
MAINE		
East Madison,	5	8
Oldtown,	3	5
South Portland,	5	5
MARYLAND		
Baltimore, Second,	13	20
Frostburg,	12	12
MICHIGAN		
Cannon,	13	20
Detroit, First,	24	31
Fort Street,	22	27
Grand Rapids, First,	—	10
Smith Memorial,	7	11
Hudson,	24	48
Warren,	—	17
MINNESOTA		
Minneapolis, Bethany,	—	28
Verndale,	—	4
MISSOURI		
De Soto,	—	3
Kidder,	43	44
Lamar,	15	20
Old Orchard,	2	6
St. Louis, Covenant,	1	5
Fountain Park,	5	8
Hope,	—	3
Hyde Park,	2	3
Immanuel,	2	6
Memorial,	3	4
Pilgrim,	5	13
Plymouth,	3	5
Redeemer,	3	5
Union,	4	9
NEBRASKA		
Cummings Park,	9	17
Lincoln, Second		
German,	120	240
Butler Ave.,	4	7
Ulysses,	—	8
Urbana,	7	8
Wahoo,	11	12
West Point,	2	12
OHIO		
Cleveland, Lakewood,	3	16
Olmsted, O., Second,	5	5
Springfield, First,	5	9
Youngstown, Plymouth,	2	7
Zanesville, First,	—	23
PENNSYLVANIA		
Edwardsdale, Welsh,	10	16
Ridgway,	14	15
VERMONT		
Swanton,	10	10
Woodstock,	2	4
WASHINGTON		
Carpenter,	—	4
Chewelah,	4	4
Medical Lake,	—	4
Pataha,	—	4
Rosalia,	—	12
Springdale,	—	4
OTHER CHURCHES		
Appleton, Wis.,	8	15
Cheyenne, Wyo.,	4	10
Concord, N. H., South,	7	10
Deadwood, S. D.,	8	8
Everett, Mass., First,	—	6
Salem, Ore., First,	—	5
Salamanca, N. Y.,	3	3
Churches with less than three,	12	31

Conf., 657; *Tot.*, 1,372.

Totals since Jan. 1: Conf., 1,600; *Tot.*, 3,583.

In the life of God there are no unrealized possibilities.—*Prin. John Caird.*

Growing Time

Children must have just the right kind of food if they are to become strong men and women. A deficiency of fat makes children thin and white, puny and nervous, and greatly retards full growth and development. They need

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DRY BRONCHITIS.

From Dr. Hunter's Lectures on the Progress of Medical Science in Lung Diseases.

There is another form called dry bronchitis, in which the matter expectorated is neither profuse nor watery nor purulent. It is a glutinous kind of stuff of a bluish white or pearly gray color. The chronic inflammation which causes it thickens the mucous membrane, thereby narrowing the tubes through which we breathe and shortening and oppressing the breath. Often tubes of considerable size become completely clogged by this tough phlegm, causing great difficulty in breathing.

Of all the forms of bronchitis this is the most common. "In France," says Laennec, "fully one-half of the people are found, on careful examination, to have thickening of some portion of the mucous lining of the lungs, caused by dry bronchitis." It is the most insidious of lung complaints. Those suffering from it have at first only a slight cough, it may be only a trifling coughing spell in the morning, they have a chilly sensation in the forenoon and toward evening are feverish.

There is always a feeling of more or less tightness and oppression in the chest, which is relieved from time to time by coughing up a quantity of the tough, jelly-like matter before described. Sometimes the cough comes on in paroxysms, attended by great oppression and distress, like asthma. On inquiry of a person so affected if he has any lung trouble he will almost certainly answer, No, and yet during your conversation will perhaps hack and raise this jelly-like mucous half a dozen times.

Here we have a lung disease which directly tends to consumption and has most of the symptoms of that disease, and yet is not consumption at all. When it ends fatally, as it often does, an examination of the lungs reveals neither tubercles, ulceration nor the bacilli of tuberculosis.

In such cases death generally results from suffocation caused by a sudden attack of congestion, which, supervening on the chronic disease, fills the lungs with viscid mucous that the patient, in his weakened condition, is unable to raise.

Bronchitis is not generally treated with success because the proper remedies are not applied to the diseased tubes within the lungs. I had the good fortune some years ago to discover and successfully apply a local treatment for this and other lung complaints. I made the air which the patient breathes the carrier of the remedies which are necessary for his cure. Instead of sending them on a roundabout way through the stomach and general system, I introduce them directly into the air tubes and cells of the lungs, where the disease and all the danger lies, and I know by ample experience that this treatment is the only hope there is for the cure of any form of bronchial or lung diseases.

A few cases are as good as a thousand that I might refer to. Write to any of them. A personal letter from them may be the means of saving your life.

TESTIMONIALS.

Mr. A. L. Peer, 179 Washington Street, Newark, N. J., says: "I had 27 hemorrhages and lost 50 pounds in weight. I was cured by Dr Hunter's treatment."

Mrs. Edward Raynor, 174 Bank Street, Newark, N. J., says: "I had the worst symptoms of consumption—fever, night sweats, hemorrhages, great shortness of breath and loss of flesh—and I owe my recovery to Dr. Hunter's treatment."

In order to obtain Dr. Hunter's book, "The Lungs and Their Diseases," *free*, it is necessary to mention this paper, and address Dr. Robert Hunter Association, 117 W. 45th Street, New York.

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